The Bhaktirasāmṛtasindhu
of
Rūpa Gosvāmin

BHAKTIRASĀMṚTASINDHU

Śrī Rādhā-Govindadevo Vijayate

Eastern Quadrant

"Explanation of the Categories of Devotion to the Lord"

First Wave: The General Characteristics of Devotion[1]

1. Glory be to the Moon,[2] whose form is the essence of all Rasas,[3] who has surpassed the string of stars with its brilliance, enhanced the charm of the night, and is the companion of the constellation Rādhā.

[This can also be translated as:][4]

1. Glory be to Kṛṣṇa, whose form is the essence of all Rasas, who has captivated Tārakā and Pālī with his radiant beauty, excited Syāmā and Lalitā, and is the beloved of Rādhā.[5]

2. Even though I am unworthy I praise the lotus-feet of Hari, the lord of consciousness, compelled in my heart by the inspiration of Caitanya.[6]

3. May this *Ocean of the Essence of Devotional Rasa* always delight my eternal Lord of Delight and be a worthy abode for his rest. May it also satisfy my spiritual masters Caitanya and Sanātana.[7]

4. I pay homage to the porpoise-like devotees swimming in the *Ocean of the Essence of Devotional Rasa*, who have overcome fear of the fishnets of time and have left behind the rivers of *mokṣa*.[8]

5. O Sanātana, may your *Ocean of the Essence of Devotional Rasa* outshine even the Mīmāṃsaka fire, dulling its cruel tongue for all time.[9]

6. Though ignorant,[10] for the delight of sensitive people I undertake this praise of Bhakti-Rasa, the Aesthetics of Devotion, which makes all worlds joyful.

7. Four divisions of the *Ocean of the Essence of Devotional Rasa* to the Lord will now be described in order, beginning with the Eastern Quadrant.

8. Four respective waves will be presented in this Eastern Quadrant, which explains the different categories of devotion.

9. The first wave defines the general characteristics of devotion; the second describes the means of actualizing (*sādhana*) devotion; the third concerns the foundational emotions (*bhāva*); and the fourth explains supreme love (*prema*).

10. The distinguishing characteristics of the highest devotion,[11] as it is fully known by the sages, are clearly described in this first wave.

11. The highest devotion is dedicated service[12] to Kṛṣṇa that is rendered pleasantly,[13] is devoid of desire for anything else,[14] and is unobstructed by intellectual knowledge (*jñāna*) or purposeful action (*karma*).[15]

As illustrated in the *Śrī Nārada Pañcarātra*:
12. Completely free from all limitations, dedicated to Him, and pure, service with the senses to the Lord of Senses is called devotion.[16]

And in the Third Canto (Bh.P. 3.29.12-14):[17]

[Lord Kapila says to his mother Devahūti:]
13-15. Devotion to the Supreme Lord is without motive[18] and is unobstructed.[19] Even if the five kinds of *mokṣa* are offered — namely, co-residence in the same world, equality in power, proximity, similarity in form, or even union — devotees do not accept anything but my service. This very thing called bhakti-yoga has been declared to be the highest aim.

16. The indication of the superiority of the devotees expressed in these verses amounts to a definition of devotion since it shows its supreme purity.

The Six Qualites of Devotion:
17. Devotion a) destroys difficulties, b) bestows auspiciousness, c) trivializes *mokṣa*, d) is very difficult to attain, e) consists of a special concentrated joy, and f) attracts Śrī Kṛṣṇa.[20]

a) The Destruction of Difficulties:
18. Difficulties are of three types: sin, the seeds of sin, and ignorance.

Sin:
19. Sin is itself of two types: that which has not yet begun to take effect, and that which has already begun to take effect.[21]

The destruction of sin that has not yet begun to take effect is illustrated in the Eleventh Canto (Bh.P. 11.14.19):

[Kṛṣṇa says to his close friend and advisor Uddhava:]

20. Just as a blazing fire turns all fuel into ashes, O Uddhava, so devotion focused on me completely consumes all sins.

The destruction of sin that has already begun to take effect is illustrated in the Third Canto (Bh.P. 3.33.6):

[Devahūti says to Lord Kapila:]

21. Even a lowly dog-eater is immediately made fit for the Soma sacrifice by singing, hearing, and meditating on your name, and also by bowing to you and remembering you. How much more so is this true from a direct vision of you, O Lord.[22]

22. A low birth makes one ineligible for the Soma sacrifice, and the cause of a low birth is sin that has already begun to take effect.

And in the *Padma Purāṇa*:

23. Sin that has not yet begun to produce results, the highest sin, the seeds of sin, and sin that is in the process of producing results are all destroyed for those engaged in devotion to Viṣṇu.

The destruction of the seeds of sin is illustrated in the Sixth Canto (Bh.P. 6.2.17):
[Viṣṇu's messengers say to Death's messengers:]

24. Sins can be removed by such actions as asceticism, charity, and vows, but these actions will not remove the source of sins born from wickedness. Yet even their source can be removed by service to the feet of the Lord.

The destruction of ignorance is illustrated in the Fourth Canto (Bh.P. 4.22.39):
25. The wise cut the knots of egoism formed by karma[23] by means of devotion to the splendor of the lotus-petaled feet of Vasudeva , whereas the ascetics who have emptied their minds and have suppressed the senses are unable to accomplish this. Therefore, take refuge with Vasudeva.[24]

And in the *Padma Purāṇa*:

26. The highest devotion for Hari, which is accompanied by knowledge, quickly burns up ignorance as a forest fire burns up serpents.

b) The Bestowal of Auspiciousness:

27. The wise speak of such auspicious aspects as these: the delight and attraction of all beings in the world, good qualities, and happiness.

The delight and attraction of all beings in the world are illustrated in the *Padma Purāṇa*:

28. All beings in the world are delighted by him who worships Hari, and all animate and even inanimate beings are attracted to him.

The bestowal of good qualities is illustrated in the Fifth Canto (Bh.P. 5.18.12):

29. Gods with all good qualities abide in one whose devotion for the Lord is not motivated by desire for anything. But where are these great qualities to come from for the one who is not a devotee of Hari and is running after unreal external objects out of desire?

30. Happiness is of three kinds: that which is ordinary, that which relates to Impersonal Brahman, and that which relates to the Personal Lord (Īśvara).[25]

An illustration is in the *Tantra*:[26]

31. All marvelous spiritual powers, ordinary enjoyment, eternal mokṣa (i.e., the enjoyment of Brahman), and never-ending supreme joy (i.e., the enjoyment of Īśvara) are all obtained from devotion to Govinda.[27]

An illustration is also in the *Haribhaktisudhodaya*:[28]

32. O God of gods, I pray again and again that firm devotion for you be mine, a devotion which like a creeper bears happiness and the fruit of the four goals that culminate in mokṣa.[29]

c) **The Trivialization of Mokṣa:**

33. When the heart is filled with even a little love for the Lord, the four goals of life (culminating in mokṣa) turn to nothing but straw.[30]

An illustration is in the *Nārada Pañcarātra*:[31]

34. All spiritual powers, mokṣa and so forth, and all marvelous enjoyments follow in the train of the Great Goddess of Devotion[32] to Hari like her servants.

d) **The Difficulty of Attainment:**

35. Loving devotion[33] is difficult to attain for two reasons: it cannot be attained by even long periods of intense practice that is devoid of attachment,[34] and Hari does not offer it readily.

An illustration of the first is in the *Tantra*:

36. Mokṣa is easily attained through knowledge, and ordinary enjoyment is easily attained through the virtuous performance of sacrifices, but loving devotion to Hari is very difficult to attain even by means of thousands of spiritual practices.

An illustration of the second is in the Fifth Canto (Bh.P. 5.6.18):

37. O King Yudhiṣṭhira, the Lord is the protector, the teacher, the deity, the dear friend, the family guardian, and sometimes even the servant of you Pāṇḍavas and the Yadus. So be it! The Lord Mukunda grants mokṣa to his worshipers any time, but he certainly does not always grant bhakti-yoga.[35]

e) The Special Concentrated Joy:

38. If the joy of Brahman were multiplied billions of times it still would not amount to even a drop of the ocean of the happiness of devotion.

An illustration is in the *Haribhaktisudhodaya*:

39. Even the happiness of Brahman is no more than the water contained in the hoof-print of a cow for me, who am situated in the pure ocean of bliss that comes from a clear perception of you, O Lord of the Universe.

And in the *Bhāvārthadīpikā*:[36]

40. Those extremely joyful and fortunate people who are wandering about in the ocean of the nectar of your stories understand that the four goals (culminating in mokṣa) are nothing but straw.

f) The Attraction of Kṛṣṇa:

41. Devotion captivates Hari and his dear friends by charming them with love. For this reason, devotion is considered to be the attractor of Śrī Kṛṣṇa.[37]

An illustration is in the Eleventh Canto (Bh.P. 11.14.20):

42. Neither yoga, nor Sāṃkhya philosophy, nor righteous duty, nor study, nor asceticism, nor renunciation conquers me, O Uddhava, as does intense devotion.

And in the words of Nārada in the Seventh Canto (Bh.P. 7.10.48):

43. Ah! You are the most fortunate in the world of humans; sages who sanctify the world visit your houses because supreme Brahman disguised in the form of a man clearly dwells there.

44. The three categories of devotion (Sādhana, Bhāva, and Prema) have been indicated respectively by means of the six special qualities arranged in corresponding hierarchical pairs; by means of these the greatness of devotion has been proclaimed.[38]

Moreover,

45. Even a tiny taste of devotion is tantamount to an understanding of the principles of devotion, while logic alone is not, because it is an unreliable measure of devotion.[39]

Therefore the ancient teachers have said:

46. A position that is asserted with even meticulous care by clever logicians can be proven to be otherwise by those who are even more clever.[40]

This concludes the First Wave of the Eastern Quadrant of the
Ocean of the Essence of Devotional Rasa
entitled
"The General Characteristics of Devotion."

8. In this verse Rūpa is honoring the Vaiṣṇava devotees. He also asserts *bhakti* as a pursuit superior to the Advaitin goal of *mokṣa*.

9. The Mīmāṃsakas are pictured in Rūpa's work as dry intellectual ritualists who are overconcerned with the result of their actions. Jīva explains that there are two types of Mīmāṃsakas: those pursuing *karma*, or ritual sacrificial action, and those pursuing *jñāna*, or knowledge of the Impersonal Brahman. His reading of Rūpa's wish is that this *Ocean of the Essence of Devotional Rasa* will be able to extinguish the flames of the Mīmāṃsakas, compared to the ordinarily inextinguishable submarine fire at the bottom of the ocean.

10. As in verse 2 above, Jīva indicates that through a double meaning of the word I have translated as "ignorant" (*ajñena*), Rūpa can be understood as the one most competent to explain Bhakti Rasa.

11. The commentaries indicate that the highest devotion is defined by characteristics mentioned in *Bhāgavata Purāṇa* 5.18.12: "Gods with all good qualities abide in one whose devotion for the Lord is not motivated by desire for anything."

12. The Sanskrit term Rūpa uses to define bhakti is *anuśīlana*, which I have translated as "dedicated service." Jīva's commentary indicates that this term denotes both internal emotions (*bhāva*) and external actions (*ceṣṭa*).

13. That is, by definition the service to Kṛṣṇa must aim at giving him delight. Rūpa rejects the hostile attitudes illustrated in Vaiṣṇava scriptures (e.g., the fear of Kaṃsa and the hared of Śiśupāla) as a relationship conducive to the highest form of devotion. Here the author takes up the central theme of the book, the highest devotion. Jīva indicates that "dedicated service to Kṛṣṇa that is rendered pleasantly" is the essential aspect of this definition. That is, the highest devotion involves the realization of Kṛṣṇa as the supreme reality, the true object of devotional aesthetics. It also involves dedicated service (love as both emotion and action), and an agreeable relationship. The remaining portion of this verse, Jīva writes, is the secondary aspect of the definition. The first portion denotes what is to be done, the second portion denotes what is to be avoided.

14. The service is to be done for the pleasure of Kṛṣṇa alone, and not for any selfish benefit. Devotion is therefore both the means and the end. The commentaries say that other desires include both worldly pleasures (*bhoga*) and spiritual liberation (*mokṣa*).

15. Intellectual knowledge (*jñāna*) and sacrificial action or purposeful behavior (*karma*), the two other ways (*mārgas*) recognized in Hindu traditions, are here made subordinate to devotion (*bhakti*). The kind of knowledge that Rūpa seems to have in mind is the undifferentiating knowledge of Śankara's Advaita Vedānta. Rūpa does not exclude knowledge and action from devotion; his point is that they are to be in the service of devotion and not overshadow it as in other religious systems.

16. Jīva notes that this verse supports the definition of devotion Rūpa has given in the previous verse as dedicated service. Furthermore, being "completely free from all limitations" means devoid of desire for anything else, "dedicated to Him" means rendered pleasantly, and "pure" means unobstructed by intellectual knowledge and sacrificial action.

may be incorrect since Rūpa quotes from it often. See J. N. Farquhar *An Outline of the Religious Literature of India* (London: Oxford University Press, 1920), pp. 316 and 375.

32. Devotion is often referred to as a goddess, an aspect of Kṛṣṇa's *śakti.*

33. I have added the adjective "loving" to devotion to indicate the commentators insistence that here and in the next verse bhakti means Bhāva-Bhakti.

34. This refers to the spiritual practices of the yogīs and ascetics, and is certainly not meant to signal the ineffectiveness of Sādhana-Bhakti, which Rūpa will explain in great detail in the following section.

35. These are the words of Śukadeva. Mukunda is a name of Kṛṣṇa that usually refers to his ability to grant mokṣa.

36. This is the important commentary on the *Bhāgavata Purāṇa* by Śrīdharasvāmi, a fourteenth-century writer who attempted to combine the Advaitin teachings of Śaṅkara with Kṛṣṇa devotionalism.

37. Jīva states that the prefix Śrī in this case refers to the lovers of Kṛṣṇa.

38. That is, "the destruction of difficulties" and "the bestowal of auspiciousness" are distinguishing qualities of Sādhana Bhakti; "the trivialization of mokṣa" and "the difficulty of attainment" are distinguishing qualities of Bhāva Bhakti; and "the special concentrated joy" and "the attraction of Kṛṣṇa" are distinguishing qualities of Prema Bhakti. Since these are arranged hierarchically, Bhāva Bhakti includes the first four, and Prema Bhakti includes all six special qualities.

39. Jīva comments that logic is useful only when supported by scripture, such as the *Bhāgavata Purāṇa.*

40. Jīva identifies this as a commentary on *Brahma-sūtra* 2.1.12.

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Eastern Quadrant
Second Wave : Sādhana Bhakti

1. Devotion is declared to be of three types: Sādhana, Bhāva, and Prema.[1]

Sādhana Bhakti:

2. Devotion that achieves a foundational emotion (*bhāva*) through physical effort is called Sādhana. Its goal is the manifestation in the heart of an eternally perfected emotion (*nitya-siddha-bhāva*).[2]

3. This kind of devotion is mentioned by the divine sage Nārada in the Seventh Canto (of the *Bhāgavata Purāṇa*).

An illustration is in the Seventh Canto (Bh.P. 7.1.31):

4. Therefore the mind should be fixed on Kṛṣṇa by some means of practice.[3]

5. Sādhana Bhakti is of two kinds: Vaidhī and Rāgānugā.[4]

Vaidhī:

6. Devotion is called Vaidhī when it manifests from the instruction of scripture, and not from the attainment of passion.

An illustration is in the Second Canto (Bh.P. 2.1.5.):

[Śukadeva tells King Parīkṣit:]

7. Therefore, O Bhārata, the one who desires to be without fear should listen to, sing about, and meditate on the glories of Lord Hari, the essence of all.[5]

And in the *Padma Purāṇa*:

8. Viṣṇu should be remembered continually; he should never be forgotten. All other injunctions and prohibitions should be the servants of just these two.

9. This injunction should be performed continually by all castes and in all stages of life. Even though it is a daily injunction, it produces results just like observances such as the eleventh-day fast.[6]

Clearly stated in the Eleventh Canto (Bh.P. 11.5.2-3):

10. The four castes, brāhmaṇas and the others, along with the stages of life were born with their respective qualities, from the mouth, arms, thighs, and feet of the Supreme Person (*Puruṣa*).

11. Those who do not worship the Supreme Person, who is clearly the source of one's self, but disregard Him, slip from their present state of existence and fall below.[7]

And as for the positive results of this injunction (Bh.P. 11.27.49):

12. A man worshipping by means of the path of either Vaidika or Tāntrika rituals achieves his desired end from me, both in this world and in the next.[8]

And in the *Pañcarātra*:

13. O Divine Sage, action that is prescribed in scripture and directed towards Hari is said to be this kind of devotion (i.e., Vaidhī); by means of it the highest devotion is achieved.[9]

Eligibility:

14. A person who by means of some extremely good fortune has natural faith in devotional service, and who is neither too attached nor too averse to the world, is eligible for Vaidhī Bhakti.

An illustration is in the Eleventh Canto (Bh.P. 11.20.8):

[Kṛṣṇa says to his friend and advisor Uddhava:]

15. The way of devotion leads to perfection for the man who has a natural faith in stories about me, and is neither too attached to nor too disgusted with the world.

16. The eligible are of three types: highest, average, and lowest.

The Highest:

17. One who has expert knowledge of scripture and its interpretation, whose conviction is completely firm, and whose faith is strong is considered the highest among those eligible for Vaidhī Bhakti.

The Average:

18. One who has no expert knowledge of scripture and its interpretation, but possesses firm faith is average.

The Lowest:

19. One whose faith is weak is judged to be the lowest.[10]

20-21. Among the four types of eligible people mentioned in the *Gītā* and other scriptures, the one who receives the grace of the Lord or one of his dear devotees gets rid of an unsteady emotional nature and becomes eligible for pure devotion,

as exemplified by the elephant Gajendra, Śaunaka and the other sages, Dhruva, and the four holy men (Sanaka, Sanātana, Sananda, and Samatkumāra).[11]

22. As long as the demoness of the desire for ordinary enjoyment or mokṣa exists in the heart, how can the happiness of devotion arise there?[12]

23. Accordingly, devotion seizes with supreme love the mind and senses of especially those people who do not desire mokṣa.[13]

An illustration is in the Third Canto (Bh.P. 3.25.36):

24. By means of my beautiful limbs, exciting play, smile, sight, and lovely speech, devotion seizes the soul and senses of those who do not desire mokṣa.

25. There is never a desire for mokṣa among those devotees whose minds are satisfied in the service of the lotus-feet of Śrī Kṛṣṇa.

An illustration is in the words of Śrīmad Uddhava (Bh.P. 3.4.15):

26. O Lord, which of the four goals of life (culminating in mokṣa) is difficult to attain for those devoted to your lotus-feet? Therefore, O Lord of Abundance, I who am anxious to serve your lotus-feet do not ask for any of them.

And in the words of Śrī Kapiladeva (Bh.P. 3.25.34):

27. Some do not desire oneness with me; those devotees who are enchanted with me delight in serving my feet and enjoy telling each other about my manly deeds,

In the same canto (Bh.P. 3.29.13):

28. Even if the five kinds of mokṣa are offered — namely, co-residence in the same world, equality in power, proximity, similarity in form, or even union—my devotees do not accept anything but my service.[14]

In the words of Śrī Dhruva in the Fourth Canto (Bh.P. 4.9.10):

29. O Lord, that bliss experienced by human beings from meditating on your lotus-feet or by listening to stories about your devotees cannot be experienced even in glorious Brahman.[15] How then can it be experienced by those falling from celestial realms that are destroyed by the sword of death?

In the words of the First King in the same canto (Bh.P. 4.20.24):

30. O Lord, I never desire even mokṣa where there is no nectar of your lotus-feet flowing out of the mouths from the innermost hearts of great saints. This is my wish: please give me ten thousand ears (so that I may enjoy this nectar).[16]

In the words of Śrī Śuka in the Fifth Canto (Bh.P. 5.14.44):

31. King (Bharata) does not long for a kingdom, sons, relatives, power, or wife, all very difficult to give up; nor does he long for Śrī — the goddess of wealth desired by even the best of the gods — who had looked upon him with kindness. That is how it should be! Even mokṣa is worthless for the great ones whose minds are attached to the service of Kṛṣṇa, the Enemy of Madhu.

In the words of Śrī Vṛtra in the Sixth Canto (Bh.P. 6.11.25):

32. If it means separating myself from you, O Excellent One, I do not want the highest heaven, nor that supreme realm connected to Brahmā, nor lordship over the entire universe, nor dominion over the underworld, nor yogic powers, nor even mokṣa.[17]

In the words of Śrī Rudra in the same canto (Bh.P. 6.17.28):

33.All those devoted to Nārāyaṇa fear nothing whatsoever; they even regard heaven, mokṣa, and hell as equal.[18]

In the words of Indra in the same canto (Bh.P. 6.18.74):

34. Those who worship the Lord without desire for anything, not even wanting mokṣa,[19] are considered to be clever at attaining their own aim.

In the words of Śrī Prahlāda in the Seventh Canto (Bh.P. 7.6.25):

35. When the Eternal and Primeval Source of All is pleased, what is unattainable for us who are singing about his two feet and enjoying their nectar? What is the use of dharma, artha, and kāma, which are accomplished here naturally by the movements of ordinary qualities? And what is the use of mokṣa, which is normally greatly coveted?[20]

In the words of Indra in the same canto (Bh.P. 7.8.42):

36. O Supreme Lord, the portion of the sacrifice that has been returned to us is actually yours, our protector. You have awakened our lotus-like hearts, your own abode, that had been attacked by the demons. Oh Lord, how great is the grandeur of this heaven, which is devoured by time, for those desirous of serving you? They do not even consider mokṣa to be great, O Nārasiṃha. What then is the value of the other aims of human pursuit for them?

In the words of the elephant king Śrī Gajendra in the Eighth Canto (Bh.P. 8.3.20):

37. Those who are singly devoted and have completely surrendered themselves to the Lord ask for nothing whatsoever. Singing about his extremely marvelous and intensely auspicious acts, they aresunk in an ocean of bliss.

In the words of the Lord of Vaikuṇṭha in the Ninth Canto (Bh.P. 9.4.67):

38. My devotees do not wish for the four types of mokṣa, such as co-residence in the same world, that are obtained by service to me. They are content with serving me. Why then would they wish for other goals that are destroyed by time?

In the praise of the wives of the snake Kāliya in the Tenth Canto (Bh.P. 10.16.37):

39. Those who have attained the dust from your feet no longer wish for the highest heaven, nor lordship over the entire universe, nor that supreme realm connected to Brahmā, nor dominion over the underworld, nor yogic powers, nor even mokṣa.

In the praise of the Śrī Vedas in the same canto (Bh.P. 10.87.21):

40. Some people have left their homes to associate with the highest swan-like saints at your lotus feet and have overcome existential fatigue by swimming in the ocean of the sweet nectar of stories relating to you, O Lord, who have assumed a physical body for the purpose of revealing the true nature of your self, which is so difficult to understand. These people do not wish even for mokṣa.

In the words of the Lord in the Eleventh Canto (Bh.P. 11.20.34):

41. My steady, focused, and saintly devotees want nothing whatsoever; even if I offer them mokṣa they do not want it.[21]

In the same canto (Bh.P. 11.14.14):

42. One whose self has been offered to me does not crave that supreme realm connected to Brahmā, nor the supreme sovereignty of Indra's heaven, nor lordship over the entire universe, nor dominion over the underworld, nor yogic powers, nor even mokṣa. He craves nothing except for me.

In the words of Śrī Rudra in the Twelfth Canto (Bh.P. 12.10.6):

43. The great sage Mārkaṇḍeya has attained the highest devotion to the Imperishable Lord in the form of a person. Therefore, he never desires any blessing, not even mokṣa.

In the Kārttikamāhātmya of the *Padma Purāṇa*:

44. O God, I do not ask for the highest goal of mokṣa, nor for any of the other goals that culminate in mokṣa (i.e., dharma, artha, and kāma), nor for anything else from you who are the Lord of all boons. But this I do ask from you, O Beautiful Lord: May you always remain manifest in my mind in the form of the cowherd boy! What use do I have for anything else?

45. Just as you freed the two sons of Kubera from their form of bondage and caused them to experience devotion, so may you grant me your own devotion of supreme love. I do not seek mokṣa, O Dāmodara.

In the hymn of Śrī Nārāyaṇavyūha by Hayaśīrṣa:[22]

46. O Lord Who Grants all Boons, I do not ask for dharma, artha, kāma, or mokṣa. I desire only the service of your lotus-feet.

Also in the *Padma Purāṇa*:

47. I revere Prahlāda who accepted only devotion and refused all boons offered again and again by Viṣṇu, even mokṣa.

48. Glory be to Hanumān who asked not for mokṣa, even though he could have obtained it effortlessly from Viṣṇu, the Son of Daśaratha (i.e., Rāma), but asked for nothing but devotional service.

These words of Śrī Hanumān are well-known:
49. I do not desire mokṣa, which cuts one's connection with the world and destroys the relationship expressed as: "You are the Lord and I am the servant."[23]

In the Jitanta Stotra of the *Śrī Nārada Pañcarātra*:
50. I have no wish for dharma, artha, kāma, or mokṣa. May I be granted a life under your lotus-feet.

51. I ask not for mokṣa, co-residence in the same world or similarity in form, O Support of the World. I desire only your compassion, O Illustrious One of Refined Conduct.

Therefore, in the Sixth Canto of the *Śrī Bhāgavata Purāṇa* (6.14.5):
52. A person who has achieved a tranquil self and is completely devoted to Nārāyaṇa is extremely difficult to find among even millions of those saints who have achieved mokṣa, O Great Sage.

In the praise of the mother of Śrī Dharmarāja in the First Canto (Bh.P. 1.8.20):
53. How can we women understand you who have come for the purpose of creating the way of devotion for the highest, pure-souled saints?[24]

There also in the words of Śrī Sūta (Bh.P. 1.7.10):
54. Even the self-satisfied sages who are free from all ties perform motiveless devotion to the Wide-Strider. Such is the nature of Hari.[25]

55. Even though it has been said here that the five kinds of mokṣa are to be abandoned, such states as co-residence in the same world are not completely incompatible with devotion.[26]

56. Such states as co-residence in the same world are of two types: 1) wherein the concern for personal happiness and supremacy is dominant, and 2) wherein the concern for love and service is dominant. The first of these is considered inappropriate for those devoted to service.[27]

57. However, the single-minded devotees who are immersed in the unique sweetness of supreme love for Hari never accept any of the five kinds of mokṣa.

58. The best among the single-minded devotees are those whose minds have been stolen by Govinda, since even the favours of the Lord of Śrī (i.e., Nārāyaṇa) are unable to steal their minds.[28]

59. Even though from a philosophical perspective there is no difference in the essential nature of the Lord of Śrī and Kṛṣṇa, the disposition of Rasa is such that it reveals the form of Kṛṣṇa to be the most excellent.[29]

60. It is known from scripture that every human being is eligible for devotion; devotion to Hari is exemplified by sage Vaśiṣṭha when he explains to the king that all people are eligible for bathing in the month of Māgha.[30]

An illustration of this is in the *Padma Purāṇa*:

61. All people are certainly eligible here for devotion to Hari, O King.

And in the Kāśīkhaṇḍa:

62. In his kingdom even those born in the lowest caste bear the religious marks of the conch and discus after receiving theVaiṣṇava initiation and are as qualified as those initiated into Vedic rituals.

Moreover:

63. Fault arises in those eligible for devotion by neglecting to observe the various practices of devotion, and not by failing to observe Vedic rituals.

64. No atonement is necessary for such a person who inadvertently commits a forbidden act. This is the secret of the Vaiṣṇava scriptures and is the opinion of the wise.[31]

An illustration is in the Eleventh Canto (Bh.P. 11.21.2):

65. Adherence to the particular actions for which one is eligible is said to be a virtue, and the reverse is said to be a fault. This is the means of determining the two.[32]

In the First Canto (Bh.P. 1.5.17):

66. Where is the misfortune for even the immature devotee who has renounced his own duties (*svadharma*) and is worshipping the lotus-feet of Hari, even if he falls? And what benefit has been obtained by those who are not worshipping Hari because they are following their own duties?[33]

In the Eleventh Canto (Bh.P. 11.11.32):

67. The highest saint is he who renounces all his own duties, even knowing that the rewards for following them and the punishments for neglecting them were assigned by me, and worships me.[34]

In the same canto (Bh.P. 11.5.41):

68. He who renounces all duties and with his entire being takes Mukunda as his sole refuge, O King, is no longer a slave of or in debt to the gods, sages, creatures, relatives, or ancestors.

In the *Śrī Bhagavad Gītā*: (18/66)

69. Give up all duties and come to me as your sole refuge. I will free you of all sins; do not worry.[35]

In the *Agastya Saṁhitā*:

70. Just as a liberated person is not confined by injunctions and prohibitions, so too a worshiper of Rāma is not bound by ordinary injunctions.

And in the Eleventh Canto (Bh.P. 11.5.42):

71. The Supreme Lord Hari abides within the heart of his dear devotee who has given up desire for all else and is worshipping his own feet alone; if this devotee somehow commits an unlawful act Hari destroys all negative consequences.[36]

72. The practices of Vaidhī Bhakti have already been defined in the *Haribhaktivilāsa*,[37] but the more important ones will be described here to the best of my knowledge.

Here is the characteristic of a practice:

73. The wise have said that a single practice of devotion is either a distinct isolated act or one that is part of a combination of acts.[38]

The (64) Practices:

74. 1) Surrender at the feet of a guru; 2) initiation and instruction regarding Kṛṣṇa; 3) serving the guru with trust; 4) following the path of the saints;

75. 5) inquiry into the true nature of things; 6) renouncing ordinary pleasures for the sake of Kṛṣṇa; 7) living in sacred places such as Dvārakā or near sacred rivers such as the Gaṅges;

76. 8) acceptance of only what is necessary in ordinary life; 9) honoring the festival days of Hari; 10) respect for holy trees such as the myrobalan plum and pipal fig trees.

77. These ten practices should be primary in the beginning.

78. 11) Keeping far away from those people who have turned away from the Lord; 12) avoiding the attendance of numerous disciples; 13) refraining from zealous involvement in grand projects;

79. 14) giving up excessive attachment to books, artistic performance, lecturing, and argumentation;

80. 15) avoiding ungenerous behavior; 16) not being overwhelmed by such emotions as ordinary sorrow;

81. 17) showing no disrespect for other gods; 18) refraining from coercing or causing distress to other beings; 19) giving diligent attention to avoid committing an offense in service and chanting the name;

82. 20) not tolerating any hostility or abuse toward Kṛṣṇa or His devotees. These ten practices are performed as things to be avoided.[39]

83. Although all twenty of these practices are doorways for entering the path of devotion, the first three, beginning with "surrender at the feet of a guru," are said to be the most important.

84. 21) Wearing the marks of a Vaiṣṇava; 22) wearing the letters of Hari's name; 23) wearing flower garlands (worn by Kṛṣṇa); 24) dancing before Him; 25) prostrating before Him;

85. 26) rising respectfully from a seat; 27) following politely after a superior; 28) visiting temples; 29) circumambulating temples; 30) worshipping in temples; 31) assistance in temples; 32) singing; 33) congregational praise; 34) silent chanting;

86. 35) praying; 36) reciting hymns of praise; 37) eating food that has been offered to the deity; 38) drinking water used to wash the deity's feet; 39) smelling the sweet fragrance of the deity's incense and flower garland; 40) touching the divine image; 41) looking at the divine image;

87. 42) witnessing festivals and the waving of the lamp before the image in worship; 43) listening (to stories about the Lord); 44) perceiving the grace of the Lord; 45) remembering the Lord; 46) meditating on the Lord; 47) servitude toward the Lord; 48) friendship for the Lord; 49) fully entrusting one's self to the Lord;

88. 50) offering things dear to oneself; 51) making all efforts for His benefit; 52) surrendering completely; 53) serving those things associated with Him, such as:

89. His sacred Tulasī plant, 54) scriptures, 55) Mathurā, and
56) Vaiṣṇavas; 57) observing great festivals with the saints using whatever materials one can provide;

90. 58) respect for the month of Kārttika; 59) celebrating the day of Kṛṣṇa's birth; 60) special love for serving the feet of the divine image;

91. 61) enjoying the meanings of the *Śrī Bhāgavata Purāṇa* with sensitive people; 62) association with the highest affectionate saints who are of a similar temperament as oneself;

92. 63) singing the names of the Lord; and 64) living in the blessed circle of Mathurā.[40]

93. Although the last five practices were mentioned before, they are repeated here to indicate their superiority over all others.

94. These, then, are the forms of worship for the body, senses, and mind.

95. These sixty-four practices can be performed separately or collectively.[41]

96. Illustrations of these will now be cited from the words of the sages.

An illustration of (1) "surrender at the feet of a guru" is in the Eleventh Canto (Bh.P. 11.3.21):
97.Therefore, one desirous of knowing the highest bliss should take refuge with a guru who is experienced in scripture and in supreme Brahman, and who is an abode of tranquillity.

An illustration of (2) "initiation and instruction regarding Kṛṣṇa" is in the same canto (Bh.P. 11.3.22):
98. One should learn the ways of the Lord from a guru whom one regards as divine and as one's own self. Hari, who gives his self to the self, is pleased with these ways accompanied with sincere service.

An illustration of (3) "serving the guru with confidence" is in the same canto (Bh.P. 11.17.27):

[Kṛṣṇa says to Uddhava:]
99. The guru should be thought of as me and should never be despised. He should never be considered a mortal, for the guru represents all gods.

An illustration of (4) "following the path of the saints" in the *Skanda Purāṇa*:
100. That path by which the saints passed beyond exhaustion is the path to be pursued, for it is without sorrow and leads to the highest bliss.

And in the *Brahma Yāmala*:[42]
101. Exclusive devotion to Hari without regard for the injunctions of revealed and remembered scriptures, the Purāṇas, and the Pañcarātra produces calamity.[43]

102. The devotion referred to above is erroneously understood to be "exclusive devotion"; actually it is not exclusive devotion at all, since it is observed to be contrary to scripture.[44]

An illustration of (5) "inquiry into the true nature of things" is in the *Nāradīya Pañcarātra*:
103. All desired aims are quickly accomplished for those whose mind is intent on realizing the true nature of things.

An illustration of (6) "renouncing ordinary pleasures for the sake of Kṛṣṇa" is in the *Padma Purāṇa*:
104. Time and again you have renounced all ordinary pleasures for the sake of Hari; therefore, everlasting good fortune situated in Viṣṇu's realm awaits you.

An illustration of (7) "living in sacred places such as Dvārakā" is in the *Skanda Purāṇa*:
105. All men and women who live in Dvārakā for a full year, or for six months, or for one full month, or for even half a month become four-armed (residents of Vaikuṇṭha).[45]

This includes living in the land of Puruṣottama (i.e., Jagannātha Purī); an illustration is in the *Brahma Purāṇa*:
106. Ah, such is the greatness of this land that everywhere within a distance of ten yojanas (a radius of about 80 miles) the gods see all people only as four-armed.

An illustration of "living near sacred rivers such as the Ganges" is in the First Canto (Bh.P. 1.19.6):
107. Who, when about to die, would not serve the Ganges River that flows with water sanctified by the dust from the feet of Kṛṣṇa and is mixed with glorious Tulasī, and that purifies the worlds here and hereafter along with the gods, including Śiva?

An illustration of (8) "acceptance of only what is necessary in ordinary life" is in the *Nāradīya Pañcarātra*:

108. One who understands the true aim should accept only as much as is needed for one's maintenance, because in excess and in destitution one slides away from the highest aim.

An illustration of (9) "honoring the festival days of Hari" is in the *Brahmavaivarta Purāṇa*:

109. All misfortunes are eliminated, virtues become unlimited, and Govinda is remembered for people who fast on Ekādaśī.[46]

An illustration of (10) "respect for holy trees such as the myrobalan plum and pipal fig trees" is in the *Skanda Purāṇa*:

110. The pipal fig tree, Tulasī, the myrobalan plum tree, cows, Brāhmaṇas, and Vaiṣṇavas destroy the sins of those people who worship them, bow to them, and meditate upon them.

An illustration of (11) "keeping away from those people who have turned away from Śrī Kṛṣṇa" is in *Kātyāyana Saṃhitā*:

111. It is better to be confined to a cage flaming with fire than to be ruined by living with people who have turned away from thoughts of Kṛṣṇa.

And in the *Viṣṇu Rahasya*:

112. The embrace of a snake, a tiger, or a water monster is better than association with those who are erroneously worshipping a variety of gods.[47]

An illustration of (12) "avoiding the attendance of numerous disciples," (13) "refraining from zealous involvement in grand projects," and (14) "giving up excessive attachment to books, artistic performance, lecturing, and argumentation" is in the Seventh Canto (Bh.P. 7.13.8):

[The ascetic sage Nārada says to King Yudhiṣṭhira:]

113. He should not be attended by numerous disciples, he should not read many books, he should not be employed in lecturing, and he should not become involved in distracting projects.[48]

An illustration of (15) "avoiding ungenerous behavior" is in the *Padma Purāṇa*:

114. When one fails to achieve food or drink, or when one's food or drink is destroyed, one should maintain an undisturbed mind and meditate on Hari alone.[49]

An illustration of (16) "not being overwhelmed by such emotions as ordinary sorrow" is also in the *Padma Purāṇa*:

115. How can Mukunda appear to one whose mind is overcome with emotions such as sorrow and anger?

An illustration of (17) "showing no disrespect for other gods" is also in the *Padma Purāṇa*:

116. Hari alone should always be worshipped as the Lord of the lord of the gods; however Brahmā, Rudra, and the other gods should never be shown disrespect.

An illustration of (18) "refraining from coercing or causing distress to other beings" is in the *Mahābhārata*:

117. Hṛṣīkeśa is quickly pleased with that pure one who acts toward other people like a compassionate father who never torments his son.

An illustration of (19) "avoiding offense in service and chanting the name" is in the *Varāha Purāṇa*:

118. All the offenses in worshipping my image that have been enumerated by me, O Earth, are always to be diligently avoided by a Vaiṣṇava.[50]

And in the *Padma Purāṇa*:

119-20. Even one who commits all these offenses is freed if he takes refuge with Hari. That debased person who commits offenses toward Hari is likewise saved by at some time taking refuge with the Name by means of the Name. But one definitely falls below from offenses to the Name, the best friend of all.[51]

An illustration of (20) "not tolerating any abuse toward Kṛṣṇa" is in the Tenth Canto (Bh.P. 10.74.40):

121. One who does not leave a place where one hears abuse toward the Lord or toward people associated with Him falls below and loses all virtuous merit.

An illustration of (21) "wearing the marks of a Vaiṣṇava" is in the *Padma Purāṇa*:

122. Those Vaiṣṇavas who wear a necklace of Tulasī or lotus seeds around their necks, whose upper arms are marked with the conch and wheel, whose foreheads are marked with a vertical red sandalwood-paste *tilaka* quickly purify the world.

An illustration of (22) "wearing the letters of Hari's name" is in the *Skanda Purāṇa*:

123. The messengers of Yama, the god of death, cannot touch the one who has the letters of Hari's name written with Gopī clay on the forehead and a garland of Tulasī on the breast.

And in the *Padma Purāṇa*:
124. One who marks the body with the letters of Kṛṣṇa's name with such things as sandalwood paste purifies the world and attains Kṛṣṇa's realm.

An illustration of (23) "wearing flower garlands" is in the Eleventh Canto (Bh.P. 11.6.46):
[Uddhava says to Kṛṣṇa:]
125. We your servants who are enjoying your leftover food and are covered with the flower garlands, scents, clothing, and ornaments that were previously enjoyed by you will thereby certainly free ourselves from your concealing illusions.

And in the *Skanda Purāṇa*:
126. One whose body is touched by a flower garland worn previously by Kṛṣṇa becomes free from all diseases and misfortunes, O Sage Nārada.

An illustration of (24) "dancing before Kṛṣṇa" is in the *Dvārakā Māhātmya*:
127. A thrilled soul who dances with emotions caused by great devotion burns up the misfortunes of hundreds of eons.

Also in the words of Śrī Nārada:
128. Dancing before the Lord of Śrī (i.e., Viṣṇu) with enthusiastic clapping of the hands causes all sins situated in the body to fly away like birds.

An illustration of (25) "prostrating" is in the *Nāradīya Pañcarātra*:
129. Performing even one prostration to Kṛṣṇa is better than ten Vedic horse sacrifices, because one who performs the horse sacrifice is born again, whereas the one who prostrates to Kṛṣṇa is not born again.

An illustration of (26) "rising respectfully from a seat" is in the *Brahmāṇḍa Purāṇa*:
130. A man who rises from his seat, having seen Kṛṣṇa approaching toward him mounted on a chariot, destroys all sins.

An illustration of (27) "politely accompanying" is in the *Bhaviṣyottara Purāṇa*:
131. All dog eaters become like Viṣṇu himself by going along side, behind or in front of his chariot.

(28) "Visiting His places:"
132. Visiting His places means visiting his temples and pilgrimage sites.

In another *Purāṇa*:
133. Those two feet that visit a pilgrimage site of Hari are praiseworthy since they are capable of crossing over the wasteland of this world.

An illustration of "visiting his temple" is in the *Haribhaktisudhodaya*:
134. A wise person possessing true devotion who enters a temple for the purpose of seeing Viṣṇu never again enters the prison of a mother's womb.

An illustration of (29) "circumambulation" is also there:
135. A person who repeatedly goes around circumambulating Viṣṇu does not go around anymore in the cycles of existence, since his going around is of Him alone.

Also in the "Cāturmāsya-Māhātmya" of the *Skanda Purāṇa*:
136. Those who circumambulate Viṣṇu four times have in effect circumambulated the entire animate and inanimate world, and this, O Best of Brāhmaṇas, is superior to going on pilgrimages.

Now as to (30) "worship":
137. Worship means the offering of services along with sacred syllables (*mantras*) after one has completed the preliminary acts, such as purification and marking the sacred spots on the body (*nyāsa*).

An illustration of this is in the Tenth Canto (Bh.P. 10.81.19):
138. Worship of His feet is the primary cause for people to achieve heaven, liberation, good fortune in this world or in the underworld, and all spiritual powers.

In the *Viṣṇu Rahasya*:[52]
139. Those people who worship Śrī Viṣṇu here on earth go to the highest realm of Viṣṇu's eternal joy.

(31) "Assistance in temples:"
140. Assistance means cleaning the utensils used in the service, and attendance with a fly-whisk, umbrella, or musical instrument.

An illustration is in the *Nāradīya Pañcarātra*:
141. One who stands in a temple of Hari for a moment, or even half a moment, goes to the highest realm. What then to say about those engaged in attendance?

And in the Fourth Canto (Bh.P. 4.21.31):
142. The delight in serving the Lord's feet increases day after day, just like the Ganges which flows from Viṣṇu's toe, and immediately washes away all the impurities accumulated over all lives from the minds of people tormented by affliction.

143. There are many practices of worship and assistance, but I have not written about them here out of concern for the size of this book.

An illustration of (32) "singing" is in the *Liṅga Purāṇa*:

144. A brāhmaṇa who continually sings songs about the highest reality named Vasudeva obtains co-residence with Hari. This is superior to singing about Rudra.

As to (33) "congregational praise:"

145. Congregational praise is proclaiming aloud the names, playful activities, and qualities of the Lord.

An illustration of "praising the name" is in the *Viṣṇudharma Purāṇa*:

146. Millions of sins are reduced to ashes, O King, for one who utters the auspicious name "Kṛṣṇa."[53]

An illustration of "praising the playful activities" is in the Seventh Canto (Bh.P. 7.9.18):
147. O Nṛsiṁha, praising in association with the saints at your two feet the stories about the playful activities of my beloved friend and supreme deity, which were praised by Brahmā, I am completely freed from the guṇas and quickly overcome all difficulties.

An illustration of "praising the qualities" is in the First Canto (Bh.P. 1.5.22):

148. The poets have declared that praising the qualities of the excellent Lord is that indestructible treasure that comes from a man's penance, scriptural knowledge, sacrificial performances, Vedic recitals, intelligence, and charity.

As to (34) "silent chanting:"
149. Very quiet pronunciation of a sacred syllable (*mantra*) is called "silent chanting" (*japa*).

An illustration is in the *Padma Purāṇa*:
150. The mantra "Kṛṣṇāya namaḥ" accomplishes all goals in life and grants the fruits of heaven and liberation to those devotees engaged in silent chanting, O King.

An illustration of (35) "praying" is in the *Skanda Purāṇa*:
151. Whatever request is made to Hari through words is the very thing that opens the bolt on the door to liberation.

152. The wise have described many types of praying to Kṛṣṇa, such as making a request for service, an acknowledgment of wretchedness, and an expression of longing.[54]

An illustration of "making a request" is in the *Padma Purāṇa*:
153. As the minds of young women dwell delightfully on a young man, and as the minds of young men dwell delightfully on a young woman, so may my mind dwell delightfully on you.

An illustration of "an acknowledgment of wretchedness" is also there:
154. No one is more sinful or guilty than I. I am too ashamed even to ask for forgiveness. What more can I say, O Puruṣottama?

An illustration of "an expression of longing" is in the *Śrī Nārada Pañcarātra*:
155. When will you, O Lord of the Universe, with Śrī Lakṣmī by your side, use your deep voice to command me to wave the fly-whisk that I hold in my hand?

Another illustration is in the *Śrī Nārada Pañcarātra*:
156. O Lotus-Eyes, when will I dance on the bank of the Yamunā singing your names with tears in my eyes?

Now as to (36) "reciting hymns of praise":
157. The wise have said that hymns of praise include such works as the *Bhagavad-Gītā* and the *Stavarāja*.[55]

An illustration is in the *Skanda Purāṇa*:
158. Those whose tongues have been adorned with an abundance of the gems of hymns of praise to Śrī Kṛṣṇa are worthy of being honored and worshipped by the sages, saints, and gods.

And in the *Narasiṃha Purāṇa*:
159. The one who in front of the deity praises Kṛṣṇa, the Destroyer of Madhu, with eulogies and hymns of praise[56] is freed from all sins and attains the realm of Viṣṇu.

An illustration of (37) "eating food that has been offered to the deity" is in the *Padma Purāṇa*:
160. The one who daily eats food before Murāri (Kṛṣṇa) that has been offered and then mixed with Tulasī and sprinkled with special water from the feet of the Lord obtains the merit of millions of sacrifices.[57]

An illustration of (38) "drinking water used to wash the deity's feet" is also there:
161. Even those who do not practice charity, perform sacrificial oblations, read the scriptures, or worship the gods can reach the highest goal by drinking the water from the deity's feet.

An illustration of (39) "smelling the sweet fragrance of the deity's incense" is in the *Haribhaktisudhodaya*:
162. Smelling the remains of incense that has been offered to the Lord is an antidote for those bitten by the snake-like world, and is the supreme function of the nose.

An illustration of "smelling the sweet fragrance of the deity's flower garland" is in the *Tantra*:
163. When the sweet fragrance from Hari's flower garland enters into the nostrils, the bondage that is a cage of sins is destroyed immediately.

Also, in the *Agastya Saṃhitā*:
164. O Great Ascetic, smelling fragrant flowers that have been offered to the Infinite Lord is said to purify the sense of smell here in the world.

An illustration of (40) "touching the divine image" is in the *Viṣṇudharmottara*:
165. Touching the image of Viṣṇu, a pure person who is endowed with faith will be freed from the bondage of sins and will obtain all desires.

An illustration of (41) "looking at the divine image" is in the *Varāha Purāṇa*:
166. Those who see Govinda in Vṛndāvana,[58] O Earth, do not go to the abode of Death, but rather to the goal of the virtuous.

An illustration of (42) "witnessing the waving of the lamp before the image in worship" is in the *Skanda Purāṇa*:
167. Just looking at the face of Viṣṇu illuminated with a lamp burns up the sin of killing millions of brāhmaṇas or committing illicit intercourse millions of times.

An illustration of "witnessing festivals" is in the *Bhaviṣyottatra Purāṇa*:
168. All people, including even those such as dog-eaters, become the companions of the gods by witnessing, even out of curiosity, Keśava seated in the temple chariot.

Now as to (46) "meditating on the Lord":
178. Meditation is the skilled contemplation of the forms, qualities, activities, and services of the Lord.

An illustration of meditation on the forms is in the *Narasiṃha Purāṇa*:
179. Contemplation of the two feet of the Lord obliterates all dualities. Even sinners attain the highest good by this means.

An illustration of meditation on the qualities is in the *Viṣṇudharma*:
180. Those who always contemplate the qualities of Hari with devotion are freed from all impurities and enter Hari's abode.

An illustration of meditation on the activities is in the *Padma Purāṇa*:
181. Meditating on the charming activities of Hari, which consist of the essence of all sweetness and wonder, one becomes free.

An illustration of meditation on the services is also in this *Purāṇa*:
182. Some devotees attained a direct vision of Hari, who is beyond mind and speech, by serving Him continually through mental techniques.[61]

Now as to (47) "servitude toward the Lord":[62]
183. Servitude consists of offering all actions to the Lord and also acting as his servant in all ways.

An illustration of the first is in the *Skanda Purāṇa*:
184. Even ordinary actions that are dedicated to the Lord are considered spiritual practice; this is even more true of special actions that are offered to him.

185. Thus there are two kinds of offerings of actions to Kṛṣṇa by Vaiṣṇavas that are considered servitude: ordinary good actions and special actions such as mantra recitation, meditation, and worship.[63]

186. Eligibility for such actions is said to be slight for the one whose faith is weak, nonetheless his offering of actions to Hari is still called servitude by some.[64]

An illustration of the second type is in the *Nāradīya Purāṇa*:
187. One whose activities are performed with body, mind and speech in servitude to Hari is said to be liberated in all situations while yet living.[65]

Now as to (48) "friendship for the Lord":[66]
188. Friendship is declared to be of two types: trust and assuming the position of a friend.[67]

An illustration of the first type is in the *Mahābhārata*:
[Draupadī says:]
189. O Govinda, this is your promise: "My devotee will never be destroyed!" Remembering this again and again, I live my life.

Also, in the Eleventh Canto (Bh.P. 11.2.53):
190. Remembrance is firm and eternal for the best Vaiṣṇava, who even for a fraction of the time it takes to blink does not stray from the lotus-feet of the Lord, which are vainly sought after by the gods and others who have not controlled the self, even for dominion over the three worlds.

191. Faith (*śraddhā*) is a necessary condition for the eligibility for devotion; however, faith is but an aspect of this special trust (*viśvāsa*) in Keśava.[68]

An illustration of the second type is in the *Agastya Saṃhitā*:
192. Motivated by feelings of friendship, some devotees serve Him and sleep in the temples, viewing and caring for Him like an ordinary man.

193. Since friendship is also an aspect of Rāgānugā Bhakti and is therefore not linked exclusively to the path of Vaidhī Bhakti, it is understood that the love that is friendship (*sakhya-rati*) can be achieved by both paths.[69]

An illustration of (49) "fully entrusting one's self to the Lord" is in the Eleventh Canto (Bh.P. 11.29.34):
[Kṛṣṇa says to Uddhava:]
194. When a mortal surrenders all actions and fully entrusts his self to me, he becomes part of my design; he then truly enters into immortality and becomes fit for my own state of being.

195. The learned have determined that here there are two different meanings of the word "self": Some say that it refers to the indestructible soul, whereas others say that it refers to the body which is identified with a sense of "myness."[70]

An illustration of entrusting the soul is in a hymn by Yāmunācārya:[71]
196. Whether I be in the body of some human being, or in some godly form in heaven owing to positive virtues, I now dedicate myself to your lotus-feet.

An illustration of entrusting the body is in the *Bhaktiviveka*:
197. Just as one no longer has to worry about the care of an animal that has been sold, so one who has offered the body to Hari need no longer worry about the care of himself.

198. Since "friendship for the Lord" and "fully entrusting one's self to the Lord" are very rare because they are so difficult, they are obtained only by special heroic devotees who become worthy of them through spiritual practices.

An illustration of (50) "offering things dear to oneself" is in the Eleventh Canto (Bh.P. 11.11.41):
199. One should offer to me whatever is dearest in the world and whatever is most dear to oneself; then one produces infinite results.

An illustration of (51) "making all efforts for His benefit" is in the *Pañcarātra*:
200. O Great Sage, one should perform all actions, whether worldly or religious, as services for Hari. This is what should be done by one desirous of devotion.

An illustration of (52) "surrendering completely" is in the *Haribhaktivilāsa*:
201. One who experiences great joy saying "Lord, I am yours!" with the voice, thinks of this with the mind, and dwells in a place of the Lord with the body, he is one who is completely surrendered.

And in the *Śrī Narasiṃha Purāṇa*:
202. I deliver from all miseries the one who takes refuge with me, saying "I surrender to you and take refuge in you O Janārdana, God of All Gods!"

An illustration of (53) "serving those things associated with Him, such as the sacred Tulasī plant" is in the *Skanda Purāṇa*:
203. I do obeisance to Tulasī! Seeing it destroys all sins; touching it purifies the body; bowing to it drives away all diseases; sprinkling it with water removes the fear of death; planting it brings one into close contact with Lord Kṛṣṇa; and offering it at Kṛṣṇa's feet results in liberation.[72]

Also, in the *Skanda Purāṇa*:
204. Seeing the glorious Tulasī plant, touching it, meditating on it, praising it, bowing to it, hearing about it, planting it, serving it, and always worshipping it . . .

205. . . . those who are devoted to the goddess Tulasī day after day in these nine ways dwell in the abode of Hari for billions of eons.

Now as to (54) "serving His scriptures":
206. "Scriptures" here refers to books that teach about devotion to Kṛṣṇa.

An illustration is in the *Skanda Purāṇa*:
207. Blessed in this world are those people who listen to and study Vaiṣṇava scriptures. Kṛṣṇa is very pleased with them.

208. Those people who worship Vaiṣṇava scriptures in their homes are freed from all sins and are honored by the gods.

209. O Nārada, in the place where Vaiṣṇava scriptures are written, there dwells Lord Nārāyaṇa Himself.

And in the Twelfth Canto of the *Bhāgavata Purāṇa* (12.13.15):
210. The *Śrī Bhāgavata* is the very essence of all the Vedānta literature. One who has enjoyed the nectar of its Rasa never has any desire for anything else.

An illustration of (55) "serving His Mathurā" is in the *Ādi Varāha Purāṇa*:
211. One who leaves Mathurā desiring another place is a fool and wanders about in worldly existence deluded by my illusion (*māyā*).

And in the *Brahmāṇda Purāṇa*:
212. That perfection which is extremely difficult to obtain by serving all the sacred places in the three worlds consists of the highest bliss that comes from the mere touch of Mathurā.

213. Mathurā gives the desired end to those people who hear about it, remember it, praise it, long for it, look at it, go to it, touch it, take refuge in it, and serve it. All these are described in the Purāṇas, but are not cited here out of consideration for the length of this book.

An illustration of (56) "serving His Vaiṣṇavas" is in the *Padma Purāṇa*:
214. Worship of Viṣṇu is the highest form of all worship; but even higher than that, O Goddess, is the worship of His devotees.

And in the Third Canto (Bh.P. 3.7.19):
215. Intense love for the feet of the Highest Lord, Enemy of the demon Madhu, is obtained through service to His devotees; and this love destroys all suffering.

And in the *Skanda Purāṇa*:
216. Where is sin to be found while looking at a person whose body bears the marks of Viṣṇu's conch and discus, who wears Tulasī blossoms on the head, and whose limbs are smeared with gopī candana?[73]

And in the First Canto (Bh.P. 1.19.33):
217. The homes of people become purified immediately by simply remembering devotees. How much more so then is this true from such acts as seeing, touching, washing the feet, and offering seats to devotees.

And in the *Ādi Purāṇa*:
218. O Arjuna, people who are devoted to me are not my real devotees since my real devotees are those who are devoted to my devotees.

219. The wise generally understand that most of the practices of devotion to the Lord that have been described here also apply to the devotion to His devotees.

An illustration of (57) "observing great festivals" is in the *Padma Purāṇa*:
220. O Great King, great festivals are celebrated eternally in the realm of Hari for the one who celebrates the great festivals of Hari in the temple.

An illustration of (58) "respect for the month of Kārttika" is in the *Padma Purāṇa*:
221. Just as Dāmodara is known by people as being affectionate to His devotees, so in a similar manner, this month (Kārttika) produces much benefit, even from a little effort.

An illustration of the special quality of Kārttika in Mathurā is also there:
222. Hari gives ordinary enjoyment and liberation to those who worship Him anywhere, but he does not give devotion, since devotion is the subduer of Hari.[74]

223. However, devotion to Hari is easily attained by people from serving Śrī Dāmodara in Mathurā even just once in the month of Kārttika.[75]

An illustration of (59) "celebrating the day of Kṛṣṇa's birth" is in the *Bhaviṣya Purāṇa*:
224. O Janārdana, Lord of Vaikuṇṭha, tell us about the day that Devakī gave birth to you. We shall make a celebration for you on that day. May you be gracious to those who approach you by this means, O Keśava.[76]

An illustration of (60) "special love for serving the feet of the divine image" is in the *Ādi Purāṇa*:
225. One who always holds firmly to my name and always has a love for my service is given devotion, but never mokṣa.[77]

An illustration of (61) "enjoying the meanings of the *Śrī Bhāgavata Purāṇa*" is in the First Canto (Bh.P. 1.1.3):
226. O Connoisseurs of Beauty, even after you have experienced the joy of mokṣa, continually drink the Rasa that is the *Bhāgavata*, which is the ripe fruit of the wishing-tree of the Vedas that oozes sweet nectar and was dropped to earth from the mouth of Śukadeva.[78]

And in the Second Canto (Bh.P. 2.1.9):
[Śukadeva says:]
227. Even though I am completely knowledgeable about Brahman without qualities, O Royal Sage, my heart was captured by the play of Kṛṣṇa. That is how I came to study the *Bhāgavata.*[79]

An illustration of (62) "association with devotees of the Lord who are of a similar temperament as oneself" is in the First Canto (Bh.P. 1.18.13):
228. We cannot compare even a moment of association with the Lord's devotees with heaven or mokṣa. What need is there then even to speak of the things desired by ordinary mortals?

And in the *Haribhaktisudhodaya*:
229. Just as nearby objects are reflected in a crystal, so the qualities of the people a person associates with are reflected in that person. Therefore, for the development of one's own community, the wise person should associate only with his own kind.

An illustration of (63) "singing the names of the Lord" is in the Second Canto (Bh.P. 2.1.11):
230. Singing the names of Hari, O King, has been determined to be boththe means and end for those who are indifferent to the world and desire mokṣa, for those who desire ordinary enjoyments, and also for the liberated yogīs.[80]

And in the *Ādi Purāṇa*:
231. Arjuna, I tell you this truthfully: I sell myself to the one who sings my names and does not leave me.

And in the *Padma Purāṇa*:
232. Bhārata, the names of Hari reside eternally in the mouth of the person who has served Vāsudeva for thousands of lifetimes.[81]

Also in the *Padma Purāṇa*:
233. The name "Kṛṣṇa" is the famous wish-granting gem; it is the essential form of consciousness, it is perfectly whole, it is absolutely pure, it is eternally free, and it is identical to Kṛṣṇa Himself.[82]

234. Because of this, the name and other aspects of Śrī Kṛṣṇa are not perceived by the ordinary senses. When the tongue and other organs are eagerly engaged in service, the name and other aspects of Śrī Kṛṣṇa appear there on their own.

An illustration of (64) "living in the blessed circle of Mathurā"[83] is in the *Padma Purāṇa*:

235. The greatest fruit available at other sacred sites is only mokṣa; but devotion to Hari still sought after by those who have already attained mokṣa is attainable in Mathurā.

236. What wise person would not take refuge in Mathurā, which gives pleasure, power, and virtue to ordinary people, gives mokṣa to those seeking mokṣa, and gives devotion to those seeking devotion?

237. Ah, blessed is Mathurā,[84] which is superior even to Vaikuṇṭha. Devotion to Hari is produced simply by living here even for one day.

238. These last five practices (60-64) have such extraordinary and incomprehensible power that absolute faith in them is unusual; but even a small connection with them can accomplish the production of a foundational emotion (*bhāva*).[85]

An illustration of the Divine Form:[86]

239. O friend, if you have any desire to enjoy the company of your relatives then do not look at the body of Hari in the form of Govinda here (on the Yamunā River) at Keśī Ghāṭa. He has an enchanting smile and stands in a position with three seductive bends, his wide eyes cast sidelong glances and his tender lips are fixed on a flute, and he is crowned with a bright peacock feather.

An illustration of the *Śrī Bhāgavata*:

240. It appears that the sounds of the verses of the Tenth Canto of the *Bhāgavata Purāṇa* have just become travelers into the pathways of your ears. Ah, you fools, it must be because of this that you are now cursing duty (*dharma*), wealth (*artha*), and pleasure (*kāma*), which yield great fortune, and reject even mokṣa, which consists of great happiness.

An illustration of the Devotees of Kṛṣṇa:

241. I do not know why the closer this person gets within the range of my two eyes, the more my mind becomes unsatisfied with this home. He is drenched with tears of joy, the hairs adorning his body stand on end, he is stumbling in ecstasy, his heart has blossomed wide open, and he is trembling with intense emotion.

An illustration of the Name:

242. A previously unknown happiness has completely appeased my heart and mind, ever since cool songs — sung by the player of the vīṇa proclaiming the names of Kṛṣṇa, the Destroyer of Sins — have entered my ears.[87]

An illustration of the Blessed Circle of Mathurā:
243. How is it that the magnificence of this Vṛndāvana forest, which is beautifully situated on the bank of the dark-blue Yamunā River, resounds with the buzzing of bumble bees attracted by the fresh blossoms of the kadamba trees, and garnished with unlimited sweetness, produces such an inexpressible emotion in my heart?[88]

244. The inconceivable power of these extraordinary things[89] is such that it reveals the foundational emotion (*bhāva*) along with its object, namely Kṛṣṇa.[90]

245. For the purpose of turning around those who have turned away from the Lord, a rather insignificant fruit was sometimes mentioned for some of the sixty-four practices; their primary fruit, however, is divine love (*rati*).[91]

246. The knowers of devotion do not accept ordinarily prescribed ritual actions[92] as practices of devotion.

This is illustrated in the Eleventh Canto (Bh.P. 11.20.9):
[Kṛṣṇa says to Uddhava:]
247. One should perform ordinarily prescribed ritual actions until one has developed an indifference toward them or until there arises a faith for listening to my stories.[93]

248. In the beginning, knowledge and renunciation are a little useful for entering the path of devotion; nonetheless, these two are not accepted as practices of devotion.[94]

249. The saints generally believe that knowledge and renunciation cause a hardening of the heart, whereas devotion is said to be tender by nature.

This is also illustrated in the Eleventh Canto (Bh.P. 11.20.31):
[Kṛṣṇa says to Uddhava:]
250. Therefore, knowledge and renunciation are generally not the best means for the yogī who is full of devotion for me and whose mind is fixed on me.

251. On the other hand, that which is attainable by means of knowledge and renunciation can be attained by devotion alone.[95]

This too is illustrated in the Eleventh Canto (Bh.P. 11.20.32-33):
252-53. By means of the practice of devotion my devotee quickly obtains everything that is attained by means of ritual action, asceticism, knowledge, renuncia-

tion, the eight-limbed yoga,[96] acts of charity, and even the best of all such practices. If he desires them even a little, he will attain heaven, mokṣa, and even My abode.

254. Even the most intense passion for ordinary worldly objects usually dissolves for a person who experiences a taste for the worship of Hari.[97]

255. When a person who is not attached to ordinary worldly objects suitably engages such objects and uses them in a relationship with Kṛṣṇa, that is called "proper renunciation."[98]

256. But when those who desire mokṣa renounce things that are associated with Hari, mistakenly understanding them to be ordinary material objects, that is called "worthless renunciation."[99]

257-58. Even though it has been established by means of the previously stated definition of the highest devotion[100] that none of the ordinarily prescribed ritual actions are practices of devotion, the rejection of the knowledge of the Self as nondifferent from Brahman[101] and of worthless renunciation is repeated again for the sake of clarity.

259. Devotion that is performed with assistance of great wealth and disciples, and falls from the highest state due to the subsequent distance from the experience, is not considered a practice of devotion.[102]

260. Even the special attributes of those who are eligible for devotion, such as discrimination between the real and the unreal, are also determined not to be practices of devotion.

261. Ethical restraints and other forms of pure behavior come naturally to one attached to Kṛṣṇa, but these too are not classified as specific practices of devotion.[103]

This is illustrated in the *Skanda Purāṇa*:
(Words said to a hunter who had just converted to devotion to Kṛṣṇa:)
262. O Hunter, these virtues of yours, such as nonviolence, are not really strange, since those engaged in devotion to Hari never harm other beings.

And in the same text:
263. Such virtues as internal purity, external purity, austerity, and tranquillity attach themselves to the one desirous of serving Hari.

264. Depending upon one's own inclinations, devotion reaches its state of perfection either by means of any one of the primary practices or by means of several practices performed together.

An illustration of a single primary practice is in the scriptures:

265. All these obtained Kṛṣṇa in the following manner: Parīkṣit by hearing about Śrī Viṣṇu, Śukadeva by praising Him, Prahlāda by remembering Him, Lakṣmī by tending His feet, King Pṛthu by worshipping Him, Akrūra by honoring Him, Hanumān by serving Him, Arjuna by friendship with Him, and Bali by completely surrendering the self to Him.[104]

An illustration of multiple practice is in the Ninth Canto (Bh.P. 9.4.18-20):

266-68. Ambarīṣa engaged his mind in the two lotus-feet of Kṛṣṇa, his words in praising the virtues of Vaikuṇṭha, his two hands in cleaning Hari's temple, his ears in listening to the magnificent stories of Acyuta, his two eyes in seeing the images and shrines of Mukunda, his limbs in embracing the bodies of the Lord's devotees, his nose in smelling the fragrance of the sacred Tulasī placed at the Lord's lotus-feet, his tongue in food that had been offered to the Lord, his two feet in traveling to the holy places of Hari, his head in bowing to the feet of Hṛṣīkeśa, and his desire in serving the Lord, not in ordinary objects of desire. He did all this out of love for the people devoted to Kṛṣṇa, the highest reality.

269. Vaidhī Bhakti, which is guided by the many important injunctions described in the scriptures, is called the Maryādā Mārga by some.[105]

Now, Rāgānugā:

270. Devotion is called Rāgānugā when it imitates the Rāgātmikā Bhakti that shines forth clearly in the residents of Vraja.[106]

271. Rāgātmikā is first described in order to distinguish it from Rāgānugā.

272. Passion (*rāga*) is the state of being naturally and completely absorbed in the beloved; that form of devotion that consists of such passion is here declared to be Rāgātmikā.[107]

273. Rāgātmikā Bhakti is of two types: Amorous (*kāmarūpā*) and Relational (*sambandharūpā*).[108]

It is clearly stated in the Seventh Canto (Bh.P. 7.1.29-30):
[Sage Nārada says to Yudhiṣṭhira:]
274. Having absorbed their minds in the Lord through devotion motivated by such emotions as amorous love, hatred, fear, and affection and havingthereby destroyed their sins, many have reached he highest end.

275. The gopīs have done this through amorous love, Kaṃsa through fear, Śiśupāla and other kings through hatred,[109] the Vṛṣṇis through relationships, you Pāṇḍavas through affection, and we (Nārada and other sages) through devotion, O Mighty One.

276. Fear and hatred are rejected because they are contrary to the favorable nature of this devotion. Affection generally connotes friendship and thus belongs to Vaidhī Bhakti.[110]

277. On the other hand, if affection were understood to mean supreme love (*prema*, a state beyond practice), it is not appropriate here in religious practice. The words (of Nārada) "we through devotion" clearly refer to Vaidhī Bhakti.[111]

278. The statement that the goal is the same for both Kṛṣṇa's enemies and his friends means that Brahman resembles Kṛṣṇa as a sunray resembles the sun.[112]

279. The enemies of Hari are generally absorbed only in Brahman; but a few catch a glimpse of the similarity of form with the Lord and become immersed in the happiness of that state.[113]

As the *Brahmāṇḍa Purāṇa* says:
280. Beyond the darkness is the world of perfection (*siddhaloka*) where the perfected ones and the demons killed by Hari dwell immersed in the happiness of Brahman.[114]

281. Devotees dear to Kṛṣṇa, who worship Him by means of a passionate relationship of one type or another, attain the nectar of His lotus-feet that consists of supreme love (*prema*).[115]

Indeed, as it says in the Tenth Canto (Bh.P. 10.87.23):
[The gods of the scriptures say:]
282. The sages who practice yoga to control their breath, mind, and senses realize you by meditating on you in their hearts; even your enemies realize you by thinking about you constantly. The women realize you by fixing their minds on your arms

that resemble the king of snakes; we too realize you by viewing you the same way they did. Thus we all drink the nectar from your lotus feet.[116]

Amorous Bhakti:
283. Amorous Bhakti is that (type of Rāgātmikā Bhakti) which leads the thirst for erotic enjoyment to its perfect state, since it is undertaken exclusively for the pleasure of Kṛṣṇa.[117]

284. It is perfectly accomplished and brilliantly displayed in the gopīs of Vraja. Their distinctive love (*prema*) attains a special sweetness; since it is the cause of various kinds of amorous activities, the wise have called it "amorous" (*kāma*).

As the *Tantra* says:
285. Only the supreme love of the gopīs is celebrated as amorous.

286. Thus, even Uddhava and other male friends of the Lord crave it.

287. The immature love of Kubjā,[118] however, is judged to be common amorousness.

Relational Bhakti:
288. Relational Bhakti is that (type of Rāgātmikā Bhakti) which involves the identification[119] of oneself as one of Govinda's relatives, such as a father and so forth. Here the Vṛṣṇi along with the cowherds are considered to be exemplary representatives since their passion is predominantly free of any awareness of divine majesty.[120]

289. Since the essential nature of both Amorous Bhakti and Relational Bhakti is supreme love (*prema*) and their "vessels" (*āśrayas*) are the eternally perfected ones (of Vraja), they are not discussed here in detail.[121]

290. Following the twofold division of Rāgātmikā Bhakti, Rāgānugā Bhakti is declared to be of two kinds: Imitation of Amorous Bhakti (*kāmānugā*) and Imitation of Relational Bhakti (*sambandhānugā*).[122]

Those Eligible for Rāgānugā Bhakti:
291. Anyone who is desirous of attaining the emotional state (*bhāva*) of the residents of Vraja, who are situated exclusively in Rāgātmikā Bhakti, is eligible for Rāgānugā Bhakti.[123]

292. The indication of the birth of this intense desire for those emotional states is that upon hearing of the sweetness of their various emotional states the mind proceeds without regard for either scriptural instructions or logic.[124]

293. But the one eligible for Vaidhī Bhakti should rely on scriptural instructions and favorable reasoning until one of these emotional states appears.

294. The practitioner of Rāgānugā Bhakti should dwell continually in Vraja, absorbed in its various stories, remembering Kṛṣṇa and the intimate companions to whom he is most attracted.[125]

295. One who is desirous of attaining one of the emotional states of the residents of Vraja should perform services in a manner that imitates them with both the practitioner's body (*sādhaka-rūpa*) and the perfected body (*siddha-rūpa*).[126]

296. Practices such as listening (*śravaṇa*) and praising (*kīrtana*) that were described for Vaidhī Bhakti are also known by the wise to be useful here in Rāgānugā Bhakti.[127]

Imitation of Amorous Bhakti:
297. Imitation of Amorous Bhakti (*Kāmānugā*) is that special desire which imitates Amorous Bhakti (*Kāmarūpa*).[128]

298. It is of two types: Desire for Erotic Enjoyment (*Sambhogecchāmayī*) and Desire to Share in Their Emotions (*Tattadbhāvecchātmikā*).

299. The goal of Desire for Erotic Enjoyment is direct amorous involvement; the goal of Desire to Share in Their Emotions is appreciation of the sweetness of the various emotions (of the gopīs of Vraja).[129]

300. Those who are desirous of the amorous emotional state, after looking at the sweetness of the beautiful image of Kṛṣṇa or after hearing of His various forms of love play, have these two ways as a means of realizing it. This is even the case for men, as is stated in the *Padma Purāṇa*.[130]

For example:
301. Previously all the great sages living in the Daṇḍaka forest saw the enchanting Rāma and desired to enjoy his beautiful body.

302. They were all, therefore, born in Gokula as women, and attaining Hari there by means of passion, they were freed from the ocean of worldly suffering.

303. One who has intense longing for amorous enjoyment, but serves Kṛṣṇa only by means of the path of Vaidhī Bhakti, achieves the state of a queen in the city.[131]

As it says in the *Mahākurma Purāṇa*:
304. The great-souled sons of Agni achieved the state of women by means of ascetic practices and then attained Vāsudeva, the unborn all-pervading Lord of the universe, as their husband.[132]

Imitation of Relational Bhakti:
305. Imitation of Relational Bhakti is declared by the sages to be that form of devotion that consists of meditating on a relationship with Kṛṣṇa, such as fatherhood, and ascribing that relationship to one's own self.

306. This form of devotion is to be enacted by practitioners desirous of such emotional states as parental affection and friendship by means of the emotions, actions, and postures of Nanda the king of Vraja, Subala, and other appropriate exemplary figures.[133]

307. It is stated in the scriptures that an old carpenter who lived in Kurupurī achieved perfection by following Nārada's instructions and worshipping an image of Kṛṣṇa, the son of Nanda, as his own son.[134]

Therefore, it is said in the *Nārāyaṇavyūhastava*:
308. Obeisance to those zealous ones who continually meditate on Hari as a husband, a son, a companion, a brother, a father, or a friend.

309. Rāgānugā Bhakti is called "Puṣṭi Mārga" by some,[135] since the sole cause of its attainment is the grace of Kṛṣṇa or His devotees.

This concludes the Second Wave of the Eastern Quadrant of the
Ocean of the Essence of Devotional Rasa
entitled
"Sādhana Bhakti."

NOTES

1. Jīva writes that although Rūpa divides devotion here into three types, it is really only of two types: Sādhana Bhakti and Sādhya Bhakti. The latter includes both Bhāva Bhakti and Prema Bhakti, which he also refers to as "Hārda Bhakti," that is, devotion which has been established in the heart. In this sense, Sādhya Bhakti is the goal of Sādhana Bhakti. Viśvanātha, however, affirms Rūpa's threefold division by insisting that there is an important distinction between Bhāva and Prema. In the first one is still a practitioner (*sādhaka*) nurturing the emotion, whereas in the second one has become perfected (*siddha*).

2. Jīva argues that *sādhana* does not create a bhāva, but rather makes one aware of what is eternally present, since a *bhāva* is understood to be part of the essential energy (*svarūpa-śakti*) of the highest reality of the Lord. The *bhāva* being referred to here is the Foundational Emotion of love for Kṛṣṇa.

3. These are Nārada's words to King Yudhiṣṭhira, and are part of a larger discourse on attaining the Supreme Lord by concentrating the mind on him through some relationship.

4. Vaidhī is a type of devotional practice that is guided by the injunctions of scripture; Rāgānugā is a type of devotional practice that is motivated by a desire to follow one of Kṛṣṇa's lovers. These two types of devotional practice will be explained in detail in the following verses.

5. This is an example of Vaidhī Bhakti, since it is motivated by the desire to overcome fear, and not by an outpouring of love. In his commentary on verse 3 above, however, Jīva indicates that devotion motivated by a desire to end fear is not the highest devotion, which is motiveless and involves only pleasant emotions. Nonetheless, he says, the Lord responds to the devotion while ignoring the actual motives. Viśvanātha, on the other hand, points out that the scriptures promise that all fears are eliminated through devotion to the Lord.

6. Certain injunctions are to be performed daily by Hindus, else they will incur sin; others are to be performed occasionally for specific purposes. Rūpa's point is that this injunction fits both categories.

7. This illustrates the negative consequences of not practicing the injunction to remember Viṣṇu continually.

8. Jīva explains that the point Rūpa is trying to make here is that if one can achieve worldly and spiritual pleasures by performing Vedic and Tantrik rituals, then how much more can be achieved by practicing bhakti. In support of this he quotes *Bhāgavata Purāṇa* 2.3.10: "A wise man should worship the Supreme Person with intense devotion, whether he has no desire, desire for everything, or desire for mokṣa."

9. This verse makes it clear that devotion is both the means and the end. As means it is Sādhana Bhakti; Viśvanātha identifies the highest devotion as Prema Bhakti.

10. Jīva comments that even this type of devotee must have some kind of knowledge of scripture, since faith includes a faith in scripture.

11. The reference is to the *Bhagavad-gītā* 7.16: "Four types of virtuous men worship me, O Arjuna: the distressed, seekers of knowledge, seekers of wealth and favors, and the wise, O Best of the Bharatas." The story of Gajendra, the example of the distressed, is told in *Bhāgavata* 8.2-3. The elephant Gajendra was playing in the water of a lake when a huge alligator caught him by the leg and would not let go. Out of concern for his own life, he appealed to Viṣṇu for help, but once Viṣṇu appeared he was so charmed by the sight of the Lord that his selfish motives disappeared and he prayed for pure devotion. Śaunaka, the example of one seeking knowledge, appears in the opening chapter of the *Bhāgavata* as the leader of the sages striving to attain heaven. Once the sages hear Sūta's discourse on Kṛṣṇa, however, their desire for heaven is transformed into pure devotion. Dhruva, the example of one seeking wealth and power, appears in *Bhāgavata Purāṇa* 4.8-12. Dhruva initially practiced devotion under the guidance of Nārada to regain the throne of his father from which he had been banished through the efforts of his stepmother. But when he achieved sight of Viṣṇu, all his desire for royal power and material wealth vanished and he became a pure devotee. Sanaka, Sanātana, Sananda, and Samatkumāra are the celibate mind-born sons of Brahmā; they are examples of the wise who are in quest of *mokṣa*. In *Bhāgavata* 3.15 they give up their quest for *mokṣa* and advance to pure devotion.

12. According to Jīva the devotee is freed from bondage through devotion, but this is due to the force of bhakti, not to the result of individual effort or desire. Again, the point is that the devotee should not entertain any desire for *mokṣa*, nor for any ordinary enjoyments. Mokṣa in this context is understood as the unitive experience in which the distinction between loving subject and beloved object is obliterated. This, according to the theoreticians of devotion, would end or severely limit joy. Thus, the rejection of mokṣa becomes an important component of the eligibility for bhakti, and this verse begins a long critique of the quest for mokṣa as a block to true devotion;.

13. Following Jīva I have translated *aṇvī-gati* as mokṣa.

14. Viśvanātha comments that a devotee might accept one of the first four types of mokṣa if it allows him to better serve the Lord, as the true devotee is to be selfless. However, the last type—union (*sāyujyam*), which he glosses as "oneness" (*ekatvam*) — is never to be accepted.

15. Meaning union with the impersonal Absolute.

16. The point is that the supreme bliss available in bhakti cannot be experienced in identity with Brahman.

17. Following Jīva I have translated *apunarbhava* as mokṣa.

18. Following Jīva I have translated *apavarga* as mokṣa.

19. Following Jīva I have translated *para* as mokṣa.

20. *Kāma* (pleasure), *artha* (wealth and power), *dharma* (social duty), and *mokṣa* (unitive liberation) are the four goals of life (*puruṣārtha*). The point here is that bhakti surpasses them all.

21. Following Jīva I have translated *kaivalya-apunarbhava* as mokṣa.

22. This is also from the *Padma Purāṇa.*

23. This verse makes it clear that it is the unity of mokṣa, which puts an end to the differentiation necessary for relationship, that is being rejected.

24. For Jīva this indicates that the highest saints are those who no longer desire mokṣa.

25. The point is that even those who have achieved mokṣa perform bhakti. Bhakti begins where the quest for mokṣa ends.

26. The five types of mokṣa enumerated in verse 28 above are residence in the same world, equality in power, proximity, similarity in form, and union. In agreement with what Viśvanātha said in his commentary on this verse, Rūpa here acknowledges that the first four types of mokṣa might be compatible with bhakti, if one accepts them to better serve Kṛṣṇa and not for personal gain. This is made clear in the next verse. The commentators make it very clear, however, that union (*sāyujya* or *ekatva*) are never to be accepted since this would end all possibility of a loving relationship with Kṛṣṇa.

27. Jīva calls the second type *prema-sevottarā mukti.* This is the only type of mokṣa to be accepted by devotees.

28. The difference referred to here is between the "sweetness" *(madhura)* of Kṛṣṇa of Vraja, who is understood to be the very source of all incarnations according to the *Bhāgavata* and Gauḍīya theology, and the "majesty" *(aiśvarya)* of Nārāyaṇa of Vaikuṇṭha, the highest heaven. See the introduction for a brief discussion of this theological difference.

29. Jīva explains that here Rasa means Prema-Rasa, or Love, the highest of all rasas — hence the capitalized designation. In summary, the commentators say as the full manifestation of divinity, only Kṛṣṇa contains all the necessary qualities for the experience of the highest rasa experience, the "great emotional experience" called *mahābhāva.* Verse 2.1.43 indicates that only Govinda is complete with all sixty-four qualities necessary for the highest experience. Specifically Nārāyaṇa lacks the important qualities of divine love sports, supreme love, the sweet flute, and the sweet form, whereas Govinda fully possesses these. Nārāyaṇa can grant worldly pleasures and liberation, but only Kṛṣṇa-Gopāla of Vraja can give the highest bliss. In other words, only Kṛṣṇa-Gopāla contains all rasas, as was proclaimed in the opening verse (1.1.1).

30. This verse begins another point; namely, that devotion is open to all. Since Rūpa has already stated that a rejection of ordinary worldly pleasures and mokṣa are a prerequisite for the practice of bhakti, Viśvanātha comments that this means all people are at least capable of such rejection.

31. The point is that bhakti itself is the best means of expiating sins, as was already established in 1.1.18-24.

32. According to Jīva this means one following the path of pure devotion should avoid practices recommended for Vedic ritual (*karma*) and ascetic knowledge (*jñāna*). He quotes Bh. P. 11.20.31 for support.

33. *Svadharma* is taken here to mean one's duties as defined by the *varṇāśrama* system, that is by one's caste and stage of life.

34. The highest saint is the one who renounces all his own duties because he experiences them to be distractions or obstacles in the worship of Kṛṣṇa. Here worship of Kṛṣṇa has become the highest dharma.

35. This is the famous verse 18.66.

36. Therefore, Jīva comments, there is no need for a true devotee to expiate sins. Such an act would indicate a lack of faith.

37. This is a text on Gauḍīya Vaiṣṇava ritual practice written by Gopāla Bhaṭṭa Gosvāmin.

38. Jīva explains that an example of a distinct act is worshiping (number 30 among the 64 practices), and that examples of acts that are part of a combination of acts are surrender at the feet of a guru (number 1) or rising respectfully from a seat (number 26).

39. Rūpa seems to be suggesting that these first twenty practices comprise the *niyamas* (1-10) and the *yamas* (11-20), the traditional observances and restraints of religious discipline, or more simply the "dos" and the "don'ts".

40. The "blessed circle of Mathurā" (*Śrī-Mathurā-maṇḍala*) means the entire region of Vraja.

41. Viśvanātha comments that an example of separate practice would be surrender at the feet of a guru (#1); an example of collective practice would be congregational praise (#33) while worshipping in a temple (#30).

42. Yāmala (*yamala* means "pair," and usually refers to a divinity and his śakti) indicates that this is a Tantric text. Farquhar identifies this text with a list of eight Tantric Yāmalas. See *An Outlive of the Religious Literature of India*, p. 265.

43. Jīva comments that the path of the saints is represented in such sacred literature, which, therefore, should be followed.

44. Jīva offers the example of enthusistic devotion to Buddha, who according to Vaiṣṇava teachings is an avatāra of Viṣṇu. This he claims would cause one to reject the Vedas and act without regard for the scriptures with negative consequences.

45. That is, they become associates of Viṣṇu in Vaikuṇṭha.

46. Ekādaśī is a special fast that is observed by many Vaiṣṇavas on the eleventh day of every lunar fortnight.

47. The point seems to be that those who are worshipping a variety of gods are doing so in pursuit of selfish ends.

48. Jīva qualifies the first statement, insisting that this pertains only to renouncers; otherwise, the movement would die out.

49. Jīva explains that what is meant here is that the devotee should be content with whatever he receives for the performance of his worship, and must avoid any demonstration of ungenerous behavior when he receives less than expected.

50. Jīva enumerates a long list of such offences in his commentary.

51. Jīva draws a list of ten offneses to the Name from the *Padma Purāṇa* via the *Haribhaktivilāsa* of Gopāla Bhaṭṭa.

52. Farquhar identifies this text with the Viṣṇusvāmīs. See *An Outline of the Religious Literature of India*, p. 305.

53. Jīva comments that here "Kṛṣṇa" includes other names of God as well.

54. Viśvanātha comments that the first is for those in quest of the *bhāva* of love, whereas the last is for those who already have this *bhāva*.

55. Jīva claims that this refers to the *Stavarāja* found in the *Gautamīya Tantra*.

56. Jīva comments that although there is no essential difference between them, "eulogies" (*stotra*) are forms of praise composed by another whereas "hymns" (*stava*) are spontaneous compositions of the worshipper.

57. Both Jīva and Viśvanātha felt the need to comment on what is meant here by "eats food before Murāri." Since it had previously been stated that eating before the deity amounted to an offense, Jīva insists that the *Padma Purāṇa* must mean eating just outside the temple. Viśvanātha, however, takes a more lenient position, remarking that the prohibition covers only betel-nut. For him, there is no problem with honoring other foods before the deity by eating them.

58. This is the *iṣṭa-devatā*, or "chosen deity" of Rūpa Gosvāmin for whom the great temple of Govindadeva was built in Vṛndāvana. For more on this temple, see *Govindadeva: A Dialogue in Stone*, ed. by Margaret H. Case (New Delhi: Indira Gandhi National Centre for the Arts, 1996). This volume includes wonderful temple photographs by Robyn Beeche.

59. The point seems to be that the devotee should view all his joys and sufferings as a gift of divine grace. Jīva identifies liberation (*mukti*) as expressed here with the ninth step (*pada*) referred to in Bh. P. 2.10.1-2. It is understood by Jīva to be the liberation of the soul from that ignorance that makes it turn away from the Lord.

60. Jīva connects this verse with *Bhagavad-gītā* 8.10, which speaks of the benefits of the remembrance of Kṛṣṇa at the moment of death.

61. Jīva's commentary on this verse is fascinating; he relates a story from the *Brahmavaivarta Purāṇa* to illustrate this meditative technique. A poor brāhmaṇa who lived in Pratiṣṭhanapura once heard that one could perform the Vaiṣṇava service in one's mind. After bathing, he sat down in meditation and installed Hari in his own heart. He then visualized himself wearing sacred clothing and approached Hari for worship. In his mind, he bathed the deity, offered delicious foods, flower garlands, incense, and waved an oil lamp before him in a gesture of reverence. In this manner he developed a magnificent worship that he performed mentally every day. One day he decided to cook rice pudding for Hari. Before he offered the pudding he stuck his finger into the dish to determine how hot it was. The pudding turned out to be so hot that it burned his finger. This ended his meditation, and he awoke to discover that his actual physical finger was burnt. Hari was so delighted by this that he sent a celestial chariot for the brāhmaṇa.

62. This servitude (*dāsya*), a form of *sādhana*, must be distinguished from the second type of Primary Devotional Rasa, which is often called *dāsya*, although Rūpa uses the term *prīta* to represent it. The *dāsya* referred to in this verse is identified with one of the nine practices listed by Prahlāda in Bh. P. 7.5.23.

63. Jīva identifies ordinary good actions as those defined by one's caste (*varṇa*) and stage in life (*āśrama*) that are acceptable according to Vaiṣṇava scripture.

64. Both Jīva and Viśvanātha assert that this is not Rūpa's opinion. Whereas Rūpa does say that mantra recitation, meditation, and worship are all aspects of Vaidhī Bhakti even if they are not offered to Kṛṣṇa, Viśvanātha comments that ordinary actions that are not offered to Kṛṣṇa with strong faith cannot be considered acts of devotion.

65. Jīva glosses "in servitude" as meaning with the thought that "I am a servant.

66. This "friendship" (*sakhya*) is also to be distinguished from the third Primary Rasa, which though it is often called sakhya, is denoted *preyas* by Rūpa. This issue is taken up in verse 193 below.

67. Jīva claims that the first is the view of others, and the second is Rūpa's own position.

68. Jīva comments that *śraddhā* (faith) and *viśvāsa* (trust) are ordinarily considered to be synonyms, but here the former is understood to be a preliminary stage of the latter.

69. "Friendship" is one of the five possible primary relationships with Kṛṣṇa that are explained in detail in the third division of this book (see 3.3). It is therefore part of Rāgānugā Bhakti, but in another sense it is considered to be an aspect of Vaidhī Bhakti, and appears in the traditional list of the nine practices of devotion listed in Bh. P. 7.5.23. The distinction between Vaidhī and Rāgānugā Bhakti was introduced in 1.2.5.

70. "Myness" (*mamatā*) is a technical term indicating a relationship with Kṛṣṇa; thus the second possible meaning of "self" is the body that is consciously involved in actions related to Kṛṣṇa. See also verse 2.5.22. The overall point is, however, that in whatever way one conceives of one's self, that self should be dedicated to the Lord.

71. Yāmunācārya was one of the great teachers of the Śrī Vaiṣṇava tradition of southern India.

72. Jīva glosses *vimukti*, which I have translated as "liberation," as a special kind of *mukti* meaning "devotion with love" (*saprema-bhakti*).

73. Gopī candana is a whitish clay that comes from Dvārakā.

74. Jīva comments that one can achieve ordinary enjoyment (*bhukti*) and liberation (*mukti*) anywhere, since these are inferior to bhakti, which has the power to control Hari. As it says in the next verse, however, by worshipping Dāmodara in Mathurā during the month of Kārttika, one gains access to this special power of bhakti.

75. The month of Kārttika is said to be very dear to Kṛṣṇa. During the month of Kārttika, which occurs in October and November, activity is high in the Śrī Dāmodara temple of Vṛndāvana that was established by Jīva Gosvāmin.

76. Kṛṣṇa's birth is celebrated in India today on the eighth day of the lunar month of Bhadon. This celebration is known as Janmāṣṭami.

77. Jīva comments that *bhakti* means a service wherein nothing is desired except serving the Lord; whereas *mukti* means liberation without *bhakti.*

78. Jīva has written a long commentary on this verse that extols the *Bhāgavata* as consummate among scriptures, since he considers it the culmination of all wisdom and the supreme expression of Bhakti Rasa. Śukadeva is the narrator of the *Bhāgavata.*

79. For Viśvanātha, Śukadeva, an ascetic who passed beyond the joy of yogic contemplation of Brahmānanda to Kṛṣṇa bhakti, is the proof that the joy of the experience of Kṛṣṇa's play far exceeds the joy of the experience of the Impersonal Brahman.

80. Viśvanātha marks the practice of singing the names of the Lord as supreme among all the practices.

81. Jīva comments that the person who serves Vāsudeva is born again and again in order to increase the longing that is bhakti.

82. Jīva's commentary further highlights the identification between Kṛṣṇa and his name. The name, he tells us, is a concentrated form of Being (*sat*), Consciousness (*cid*), and Bliss (*ānanda*).

83. The circle of Mathurā (*mathurā-maṇḍala*) refers to the entire region of Vraja. See my *Journey Through the Twelve Forests* (New York: Oxford University Press, 1994) for a detailed description of this region.

84. I have rendered Madhupurī as Mathurā, since this is another name for Mathurā. It is held to be superior to Vaikuṇṭha, the abode of the majestic Lord, since Kṛṣṇa appears in Mathurā in his sweet and fullest form, a form that contains and yields the highest Rasa. Rūpa also makes this point in the opening lines of his short work entitled the *Upadeśāmṛta.*

85. That is, these last five practices are held to be particualrly effective in arousing a love (*rati*) for Kṛṣṇa, the very basis of devotional Rasa.

86. The following five verses seem to be Rūpa's own creations, each designed to illustrate one of the last five practices.

87. Jīva comments that the cool songs appease ears burning with a longing for the name. He also says that the lute player is Nārada, and that the failure to mention his name indicates the forgetfulness of the bliss of love.

88. Jīva explains that the forest of Vṛndāvana has this effect because the object of the emotion is Śyāma-Sundara himself, who is present in this forest, or is even non-different from it. Rūpa makes this point in the next verse.

89. This refers to the five things just mentioned that are associated with Kṛṣṇa, namely his form (*mūrti*), scripture (*Bhāgavata*), devotees (*bhakta*), name (*nāma*), and realm (*Mathurā-maṇḍala*). These have an extraordinary power in the way of bhakti , and are identified as being non-different from Kṛṣṇa.

90. Here I have followed Viśvanātha in identifying the "object" as Kṛṣṇa.

91. Jīva comments that it has been established on the authority of the *Bhāgavata* that the true fruit of all spiritual practice is the *bhāva* of love for Kṛṣṇa.

92. That is, practices prescribed by the *varṇa-āśrama* (caste and stage of life) system.

93. Devotion only technically begins when one has developed an apathy for ordinarily prescribed ritual actions and an attachment for the stories about Kṛṣṇa; therefore ordinarily prescribed ritual actions cannot be considered acts of devotion.

94. Jīva comments that "knowledge" (*jñāna*) here means knowledge of Brahman, which is considered to be useful for entering the path of devotion. Devotion begins where knowledge leaves off. Likewise, renunciation (*vairāgya*) is useful in the beginning of practice to become detached from nondevotional influences, but too much renunciation is contrary to the spirit of devotion, as Rūpa states in the next verse.

95. Jīva says that the goal of renunciation is knowledge, and the goal of knowledge is mokṣa, and that both of these are attainable by devotion.

96. This refers to the eight stages of Patañjali's classical yoga outlined in the *Yoga Sūtras*.

97. Jīva indicates that the point expressed here is that renunciation is unnecessary, because devotion (an overwhelming love for Hari) itself frees one from excessive attachment to worldly objects.

98. "Proper renunciation" is a translation of *yuktam vairāgyam*. This is a state of balanced renunciation, where the devotee neither rejects the things of the world nor is ensnared by them, and thus is able to engage them freely in an enjoyable life of playful service.

99. Jīva offers the example of the rejection of food that has been offered to Kṛṣṇa, understanding it to be ordinary food.

100. The highest devotion was defined in 1.1.11 as having nothing to do with *karma* and *jñāna*.

101. I have translated the compound *adhyātma-jñāna* as "the knowledge that the Self is nondifferent from Brahman," since this term is usually associated with the experience of the realization of Akṣara Brahman, the undifferentiated Absolute. Vaiṣṇavas usually consider this to be a stage penultimate to bhakti wherein a relationship between the Self and Brahman is valued.

102. That is, if one pays another to perform devotional acts on one's behalf, the benefits of bhakti are not directly realized.

103. Ethical restraints refer to the *yamas* (restraints) and *niyamas* (disciplines) of traditional spiritual practice.

104. Note that these are the nine primary acts of devotion enumerated by Prahlāda in Bh.P. 7.5.23.

105. This is a reference to a type of *sādhana* developed by the school of devotion established by Vallabhācārya. This *sampradāya*, which came to be known as the Puṣṭi Mārga, developed alongside the Gauḍīya Vaiṣṇavas in Vraja and shares much by way of practice and theology. Maryādā Mārga means literally the "Legal Path."

106. The residents of Vraja (Vrajavāsīs) are the paradigmatic figures for Rāgānugā Bhakti; these include the servants, relatives, friends, elders, and most importantly, the lovers of Kṛṣṇa. The residents of Vraja are listed as the *āśrayas*, or literally "vessels" of the foundational emotions that connect one to Kṛṣṇa.

107. The Rāgātmikā Bhakti of the residents of Vraja is natural, in that it is not the result of any religious practice (*sādhana*). The residents of Vraja are understood to be eternally perfected (*nitya-siddha*) lovers of Kṛṣṇa, and as such they are the supreme exemplars of and for devotion. Jīva further defines passion (*rāga*) as a loving (*premamaya*) "thirst" (*tṛṣṇā*) for the beloved. He explains that this passion is the cause of the absorption in the beloved.

108. Amorous (Kāmarūpā) Rāgātmikā Bhakti is found in the female lovers of Kṛṣṇa and involves the Rasa of Amorous Devotion described in section 3.5, whereas Relational (Sambandharūpā) Rāgātmikā Bhakti is found in the sages, servants, friends, and parents of Kṛṣṇa and involves the four Rasas described in the first four sections of the Third Quadrant. Jīva comments that the amorous relationship has been singled out to indicate its special nature, for it is the "king" of all relationships.

109. Kaṃsa, Kṛṣṇa's wicked uncle who ruled Mathurā, continually feared Kṛṣṇa because it was predicted that Kṛṣṇa would kill him one day. Because of this continual fear Kaṃsa developed a strong and finally saving relationship with Kṛṣṇa. Likewise, Śiśupāla continually hated Kṛṣṇa, and through his hatred established a saving bond with Kṛṣṇa. These two, then, serve as exemplars of a powerful type of relational bhakti, but one that is finally excluded in the next verse because of their distasteful nature.

110. This kind of friendship is referred to in verse 188 of this chapter.

111. Nārada is exemplary of Vaidhī Bhakti. In these two verses Rūpa establishes through a process of elimination that Rāgātmikā Bhakti, and thus Rāgānugā, involve only amorous love and other positive relationships.

112. Rūpa here recognizes that according to the *Bhāgavata*, figures such as Kaṃsa and Śiśupāla achieved the state of union (*sāyjya-mukti*) with Kṛṣṇa through continual meditation on him, a preoccupation motivated by fear and hatred respectively. This state, however, is understood to be the result of the experience of union with the formless Brahman, a state considered to be inferior to the state of perpetual relationship with Kṛṣṇa, which yields the highest joy. But in the end Rūpa's point is that there is no essential difference between the formless Brahman and Bhagavān Kṛṣṇa, only for Rūpa Kṛṣṇa is clearly the sun and Brahman the sunray. From the perspective of "tasting," there is all the difference in the world.

113. The state of similarity of form is higher than absolute union, since the former at least yields a taste of joy dependent upon the differentiation between experiencer and experienced.

114. According to Viśvanātha this is the proof that some enemies of Hari have attained some state of similarity of form.

115. Again, for Rūpa this is considered to be the highest state, a state beyond the realization of Brahman. Jīva comments that the gopīs are the highest form of such devotees.

116. Jīva comments that this verse clearly differentiates the goal of the sages and the enemies, namely Brahman, from the goal of the gopīs and the gods of the scriptures who follow them, namely Kṛṣṇa. He goes on to explain that according to the *Bṛhad Vāmana Purāṇa* the gods of the scriptures obtained the bodies of gopīs because of their intense desire to experience the gopīs' love for Kṛṣṇa.

117. Jīva comments that here "amorous" (*kāma*) means a special form of supreme love (*prema*); *prema* is *kāma* that is directed toward pleasing Kṛṣṇa alone.

118. Kubjā is the hunchback woman straightened by Kṛṣṇa just after his arrival in Mathurā (see Bh. P. 10.42.1-12). Kubjā became greatly excited by this encounter with Kṛṣṇa; however, she comes to exemplify one who wants erotic contact with Kṛṣṇa for her own selfish reasons. The gopīs, on the other hand, exemplify those lovers who think only of giving pleasure to Kṛṣṇa.

119. The word here translated as "identification" is *abhimāna*. Although this term is often used in a negative sense in philosophical schools — such as Advaita Vedānta — that aim to overcome all individuality, here it has a positive connotation, for it is that which allows a relationship with Kṛṣṇa. Jīva uses this term in this fashion more extensively in his *Prīti Sandarbha*. See pp. 82 ff. in the edition edited by Puridāsa Gosvāmin (Vṛndāvana: Haridāsa Śarma, 1951).

120. In verse 275 above Rūpa quoted a verse from the *Bhāgavata Purāṇa* that stated the Vṛṣṇis achieved the highest end through various relationships. Here he tells us that by extension (*upalakṣanā*) the cowherds of Vraja are included and that all these are representatives of Relational Bhakti because they have no awareness of divine majesty (*aiśya-jñāna*). Awareness of divine majesty is here implicitly contrasted with the awareness of divine sweetness (*madhura-jñāna*). The first repels one with a sense of awe, whereas the second attracts one. The second is predominant in the residents of Vraja, who look upon Kṛṣṇa as their own relative and thereby get close to him.

121. For further discussion of the exemplary nature of the residents of Vraja, see my *Acting as a Way of Salvation,* chapter 4.

122. I want to be very clear about my use of the term "imitation," by which I translate the Sanskrit word *anuga*, since this may be otherwise misunderstood. The term imitation has two connotations for the English speaker. First, the term is used to refer to something that is a fake copy or counterfeit. The second use of the term, commonly employed in a technical fashion by sociologists and psychologists, refers to the performance of an act that involves copying the patterns of behavior and thought of other individuals as a means to enter their world. I use the term imitation only in this latter sense. Donna Wulff has translated *anuga* as "conforming (oneself) to." [*Drama as a Mode of Religious Realization: The Vidagdhamādhava of Rūpa Gosvāmin* (Chico, Calif: Scholars Press, 1984), p. 32.] I also like this translation, especially considering the history of the Latin term *conformatio* by monastic theologians, such as Bernard of Clairvaux, who were concerned with articulating the "imitation of Christ." Yet I think "imitation" is an equally acceptable translation, if we keep in mind that it is not "mere imitation," but an imitation that includes a particular intention: the realization of the emotional world of the one being imitated. Sincere imitation (*sādhana*) eventually gives way to becoming (*bhāva*). The historian of religions Mircea Eliade also uses the term imitation in this

positive sense. For him, it is the "imitation" of a religious paradigm that assures the authenticity of an act. See his *Sacred and Profane* (New York: Harcourt, Brace & World, 1959).

123. The motive for Rāgānugā Bhakti is here identified to be desire (*lobha*), whereas in Vaidhī Bhakti it was identified to be a concern for the injunctions of scripture.

124. Jīva explains that the sources of the stories of the sweetness of the emotional states of the residents of Vraja are the *Bhāgavata Purāṇa* and other Vaiṣṇava scriptures.

125. Jīva remarks that ideally one should live physically in Vraja, but if this is not possible, then one should live continually in Vraja mentally.

126. The *sādhaka-rūpa* is the physical body of the initiated practitioner, whereas the *siddha-rūpa* is a meditative body. Jīva glosses the latter as the *antaś-cintitābhiṣṭa-tat-sevopa-yogi-deha*; that is, "an inwardly conceived body that is useful for performing service to Kṛṣṇa in the manner one desires." A great debate arose in the tradition regarding just what Rūpa meant by the imitation of the residents of Vraja with both the *sādhaka-rūpa*, or practitioner's body, and the *siddha-rūpa*, or perfected body. Viśvanātha explains in his commentary on this verse that there are different models for the two bodies. He argues that one is to follow Rūpa and Sanātana Gosvāmin with the practitioner's body and such gopīs as Rādhā, Lalitā, Viśākhā, and Rūpa Mañjarī (the perfected [*siddha*] form of Rūpa Gosvāmin) with the perfected body only. He makes reference to others, however, who held that the gopīs are the models for both bodies. For further discussion of this important debate, see my *Acting as a Way of Salvation*, Chapter 6.

127. The action may be the same, but the motive is different: in Vaidhī Bhakti it is fear, whereas in Rāgānugā Bhakti it is desire (*lobha*). Jīva comments that only those practices that are appropriate to the particular emotional state (*bhāva*) one desires should be followed.

128. Viśvanātha warns here that imitation (*anugāminī*) means "following after" (*anusāraṇī*), and not mindless imitation (*anukāraṇī*). Again, he seems concerned about the activities of those he refers to in his commentary on verse 295.

129. Since the primary lover of Kṛṣṇa is Rādhā, the second option comes to mean the identification of oneself as one of Rādhā's girlfriends. This became the most important option for those who became involved in a practice known as Mañjarī Sādhana. For more on Mañjarī Sādhana, see my Acting as a Way of Salvation, pp. 108-14.

130. Jīva says that the object of the seeing and hearing referred to here also includes Kṛṣṇa's lovers.

131. Jīva comments that this is open to both men and women. Viśvanātha comments that this refers to the attainment of the state of a queen in Dvārakā like Rukmiṇī. This is achieved by means of Vaidhī, whereas one achieves the state of a gopī in Vṛndāvana by means of Rāgānugā. The first is more involved with a majestic perspective (*aiśvarya*), whereas the second is more involved with the awareness of sweetness (*madhurya*).

132. Jīva comments that here "ascetic practices" refers to Vaidhī Bhakti. Viśvanātha comments that the fact that the sons of Agni became wives, indicates that they acheived the status of

queens in the city of Dvārakā, rather than the higher position of illicit lovers in the forest of Vṛndāvana.

133. The residents of Vraja who exemplify a particular emotional state become the models for this kind of bhakti. Nanda is exemplary of parental affection toward Kṛṣṇa, and Subala is exemplary of friendship with Kṛṣṇa. Rūpa will have much more to say about these models in the following sections, especially in the Western Quadrant. Jīva warns that one should follow the examples of such models, but not make the mistake of thinking that one is identical to them. Viśvanātha identifies this mistake as *ahaṃ-graha-upāsana*, that is, "taking oneself as the object of worship." He repeats Jīva's warning against this approach; by means of it he says one will end up in hell (*naraka*).

134. Jīva remarks that this is an example of someone who achieved Kṛṣṇa by imitating father Nanda and considering Kṛṣṇa as his own son, but Jīva insists that he did not think of himself as Nanda. Again, the distinction is very important for both Jīva and Viśvanātha. As a perfected being Nanda had direct access to Kṛṣṇa, whereas the carpenter achieved Kṛṣṇa through religious practice, a loving service to his image.

135. Rūpa is saying here that Rāgānugā is called Puṣṭi Mārga by the followers of Vallabhācārya, which suggests a close relationship between these two *sampradāyas* in the early years of their formation in Vraja. Vallabha's *sampradāya* is often called the Puṣṭi Mārga, which is frequently translated as the "Path of Grace."

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Eastern Quadrant
Third Wave: Bhāva Bhakti

Now Bhāva:
1. Bhāva (as a type of devotion) is a special form of the pure and luminous quality,[1] and is like a beam of the sun of supreme love (*prema*);[2] its desirous rays soften the heart.[3]

As it says in the *Tantra*:
2. The first stage of supreme love (*prema*) is called Bhāva.[4] Here the Responses,[5] such as tears and goose bumps, are manifest in small amounts.

There is an illustration of this in the *Padma Purāṇa*:
3. While meditating on the two lotus-feet of the Lord, King Ambarīṣawas slightly overwhelmed and his eyes filled with tears.[6]

4. Once manifest in the mind, this love (*rati*) identifies with the mind's own nature. Even though it is self-manifesting, it appears to be manifested by the activity of the mind.[7]

5. In reality, this love is enjoyment itself, but it also becomes the cause of the enjoyment of the actions of Kṛṣṇa and His intimate companions.[8]

6. This loving emotion (Bhāva) is born in two ways: either from diligent dedication to spiritual practices (*sādhana*), or for the very fortunate, by the grace (*prasāda*) of Kṛṣṇa or His devotees. The first, however, is more common; the second is rare.[9]

Born from diligent dedication to spiritual practices:
7. Bhāva born from diligent dedication to spiritual practices is of two types, corresponding to the two paths of Vaidhī and Rāgānugā.

8. Diligent dedication to spiritual practices brings about desire (*ruci*) for Hari, then produces attachment (*āsakti*) for Him, and then causes the birth of love (*rati*) for Him.[10]

An illustration of the birth of a Bhāva from Vaidhī Bhakti is in the First Canto (Bh.P. 1.5.26):
9. Day after day, by the grace of the singers I heard the mind-stealing stories of Kṛṣṇa. Listening to every word with faith, O Vyāsa, I developed love (*rati*) for the Lord whose glory is so dear.[11]

10. In the previous verse the word "love" means only Bhāva, not supreme love (*prema*),[12] which will be indicated in the next verse with the words "devotion was produced in me".

Therein is another illustration (Bh.P. 1.5.28):
11. In this way I listened attentively to every word of the pure praises of Hari that were being sung by the great-souled sages throughout the rainy season and autumn, and as a result, devotion that removes all negative qualities from the soul was produced in me.[13]

And in the Third Canto (Bh.P. 3.25.25):
[Lord Kapila says to Devahūti:]
12. From association with saints, stories are heard that are pleasing to the ear and the heart and give knowledge of my power. Receiving pleasure from these stories, one will easily experience faith (*śraddhā*), love (*rati*), and then devotion (*bhakti*) on the path to ultimate beatitude.[14]

13. In the Purāṇas and in the *Nāṭya Śāstra*,[15] "love" (*rati*) and Bhāva are equated. Here also these two terms are defined as synonyms.

An illustration of the birth of a Bhāva from Rāgānugā Bhakti is in the *Padma Purāṇa*:
14. Following her heart's desire in this way, the young woman who was eager to dance passed the entire night dancing with love for Hari.[16]

Now concerning a Bhāva born from the grace of Kṛṣṇa or His devotees:
15. That Bhāva which is born suddenly without any spiritual practice, is said to be born from the grace of Kṛṣṇa or His devotees.

Concerning a Bhāva born from the grace of Kṛṣṇa:
16. The grace of Hari is of three types: verbal, visual, and of the heart.

An illustration of that born from verbal grace is in the *Śrī Nāradīya*:
17. O Best of the Twice Born, may unwavering devotion for me, a devotion that consists of complete bliss and is the pinnacle of all that is auspicious, be yours forever.

An illustration of that born from a vision is in the *Skanda Purāṇa*:
18. Seeing Kṛṣṇa, whom they had never seen before, the people of the jungle experienced a softening of the heart and were unable to draw their eyes away from Him.[17]

Of the heart:
19. Grace that is experienced internally is called "of the heart".

An illustration of it is in the *Śuka Saṁhitā*:
20. Your son was born a great devotee, O Bādarāyaṇa. Without any spiritual practices, he achieved the goal that is called Viṣṇu-Bhakti.[18]

An illustration of a Bhāva born from the grace of Kṛṣṇa's devotees is in the Seventh Canto (Bh.P. 7.4.36):
21. Enough about his innumerable qualities! Prahlāda's greatness can only be hinted at by these, for he had an innate love for Lord Vāsudeva.[19]

22. The auspicious predilection (*vāsanā*) for devotion in Prahlāda, which was caused by the grace of Nārada, is innate; therefore, his love is here considered to be innate.

Also in the *Skanda Purāṇa*:
23. You are blessed, O Divine Sage (Nārada), for by means of your grace even this lowly hunter, his hair standing on end, instantaneously attained a love for Acyuta.

24. Love is considered to be of five types, corresponding to the different types of devotees. Since it will be analyzed and discussed later (in the Fifth Wave of the Southern Quadrant, and in the entire Western Quadrant) it is not explained in detail here.

25. a) Patience, b) fruitful use of time, c) disinterest, d) lack of pride, e) hopefulness, f) longing, g) a desire for always singing the Lord's name,

26. h) Attachment to proclaiming His qualities, and i) a delight in the places in which He dwells — these are some examples of the Indications (*anubhāvas*)[20] that appear in a person in whom a sprout of Bhāva has been born.

a) Patience:
27. Patience is the state of remaining unagitated even when confronting the very source of agitation.

An illustration is in the First Canto (Bh.P. 1.19.15):
[King Parīkṣit says:]
28. May you brāhmaṇas and the Goddess Gangā accept me as one who has approached you for shelter with a mind fixed on the Lord. Let the cunning snake sent by the brāhmaṇa bite me. You all please sing songs of Viṣṇu.[21]

b) An illustration of the fruitful use of time is in the *Haribhaktisudhodaya*:
29. The devotees of Hari are not satisfied even when incessantly praising Him with words, remembering Him with the mind, and bowing to Him with the body. With tears flowing from their eyes, they offer their entire lives to Hari alone.

c) Disinterest:
30. "Disinterest" is the spontaneous loss of appetite for the objects of the senses.

An illustration is in the Fifth Canto (Bh.P. 5.14.43):
31. As a young man Bharata longed for the Lord who is praised as the highest and abandoned—as though they were filth—his wife, sons, friends, and kingdom, all of which delight the heart and are difficult to renounce.

d) Lack of pride:
32. To have no pride, even when one is truly eminent, is called "lack of pride."

An illustration is in the *Padma Purāṇa*:
33. Bhagīratha, the crest-jewel of kings, who possesses love for Hari, reveres even low-caste dog-eaters while wandering about begging in the towns of his enemies.

e) Hopefulness:
34. "Hopefulness" is the firm assumption that one will obtain the Lord.

An illustration is in the *Śrīmat Prabhupādas*:[22]
35. Ah, what shall I do? I have no supreme love for you, nor do I engage in any practices of devotion such as listening to your stories or praising you, nor do I perform Vaiṣṇava yoga. I have no knowledge, I have not performed any auspicious actions, and I have no high caste. Even so, O Beloved of the Gopīs, since you are the one who satisfies the needs of the insignificant, my steadfast hope for obtaining you is causing me great anguish.

f) Longing:
36. "Longing" is the intense hunger to attain one's beloved.

An illustration is in the *Kṛṣṇakarṇāmṛta*:[23]
37. My eyes long for the form of the youth of Vraja who enchants the world. His dark eyebrows are slightly curved, his long eyelashes are thick, his impassioned eyes are trembling, his charming speech is gentle, the nectar of his lips is slightly red, and the clear sound of his flute is intoxicating.

g) Here is an illustration of the desire for always singing the Lord's name:[24]
38. O Govinda, today the young woman with a sweet voice and lotus-eyes that are flowing with honeylike tears is singing a continuous string of your names.

h) An illustration of the attachment to proclaiming His qualities is in the *Kṛṣṇakarṇāmṛta*:
39. The youthful form of that one who inspires love is sweeter than all other sweetness and more exciting than all other excitement. Ah, it is stealing my mind! Oh, what shall I do?

i) An illustration of the delight in the places in which He dwells is in the *Padyāvali*:[25]
40. When will I be fortunate enough to wander around the area of Mathurā and shed tears of joy while drinking the stream of nectar flowing from the mouth of the elders of Mathurā in words like these: "Right here was the house of Nanda. Here the cart was destroyed. Here Dāmodara was bound with cords, even though he himself cuts all bindings."?

More on love:
41. If a characteristic of love, such as the softening of the heart, appears to be observed within those who desire mokṣa, it is not really love.[26]

42-43. How can love for the Lord — which is sought after even by the liberated ones who have abandoned all desires and which is a great secret that is not given quickly by Kṛṣṇa even to those who worship Him — find room in the hearts of those who, because of their desire for ordinary enjoyments or for mokṣa, are not engaged in pure devotion?

44. The inexperienced are amazed at seeing the signs of love in such persons, but the wise recognize this as only a "semblance of love."

45. The semblance of love (*rati-ābhāsa*) is considered to be of two types: the "reflection" and the "shadow."

Reflection:
46. The reflection of love grants the desired object without effort, is identical with some of the characteristics of love, and manifests a small portion of bliss in the form of ordinary enjoyments and mokṣa.[27]

47-48. A reflection of the Moon of Bhāva, which fills the sky of the hearts of Kṛṣṇa's devotees because of their intimacy with Him, appears in the heart of some rare individuals who are attached to ordinary enjoyments or mokṣa, but whose minds have been purified by imitating such devotional practices as chanting through some accidental association with real devotees.

Shadow:
49. The shadow of love involves a little curiosity about the Lord and is fickle, but it removes sorrow and somehow has a slight resemblance to love.[28]

50. It is sometimes seen even in ignorant people due to an accidental association with the actions, times, places, and people dear to Hari.

51. But without good fortune, even the shadow of a Bhāva does not arise, since its result is an ever-increasing state of happiness.

52. Even the semblance of a Bhāva can suddenly proceed to the position of a Bhāva if one obtains the grace of Hari's devotees.

53. However, by offending these devotees, even the most excellent semblance of a Bhāva gradually disappears, like the full moon in the sky.

Moreover,
54. Even a Bhāva ceases to be a Bhāva by offending Kṛṣṇa's devotees. It becomes a semblance of a Bhāva or is gradually reduced to an even lower state.[29]

55. A Bhāva is reduced to a semblance of a Bhāva or to the state of identification with the deity being worshipped[30] due to continual association with a person well established in the desire for mokṣa.

56. For this reason, the state of identification with the deity, which is associated with mokṣa, is sometimes seen momentarily in new devotees during ecstatic activities such as dance.

57. When a Bhāva suddenly appears without the performance of spiritual practices, it should be assumed that this is a result of previous fruitful practices that had been concealed by some impediment.

58. But that Bhāva which causes supernatural astonishment, grants all powers, and is ever-expanding can only be born from the grace of Kṛṣṇa.[31]

59. If a Bhāva is born in a person who appears to be without good qualities, he should not be criticized, since he has been completely in achieving the goal.

This is illustrated in the *Nārasiṃha Purāṇa*:
60. One who has undivided attention for Lord Hari shines forth, even when that one is very impure. Surely the moon, whose surface is marred by the dark mark of the rabbit, is never completely overwhelmed by darkness.

61. Love is an abundant stream of bliss that incessantly pours forth passionate warmth. Even though it emits heat,[32] it is cooler and sweeter than a billion moons.

This concludes the Third Wave of the Eastern Quadrant of the
Ocean of the Essence of Devotional Rasa
entitled
"Bhāva Bhakti."